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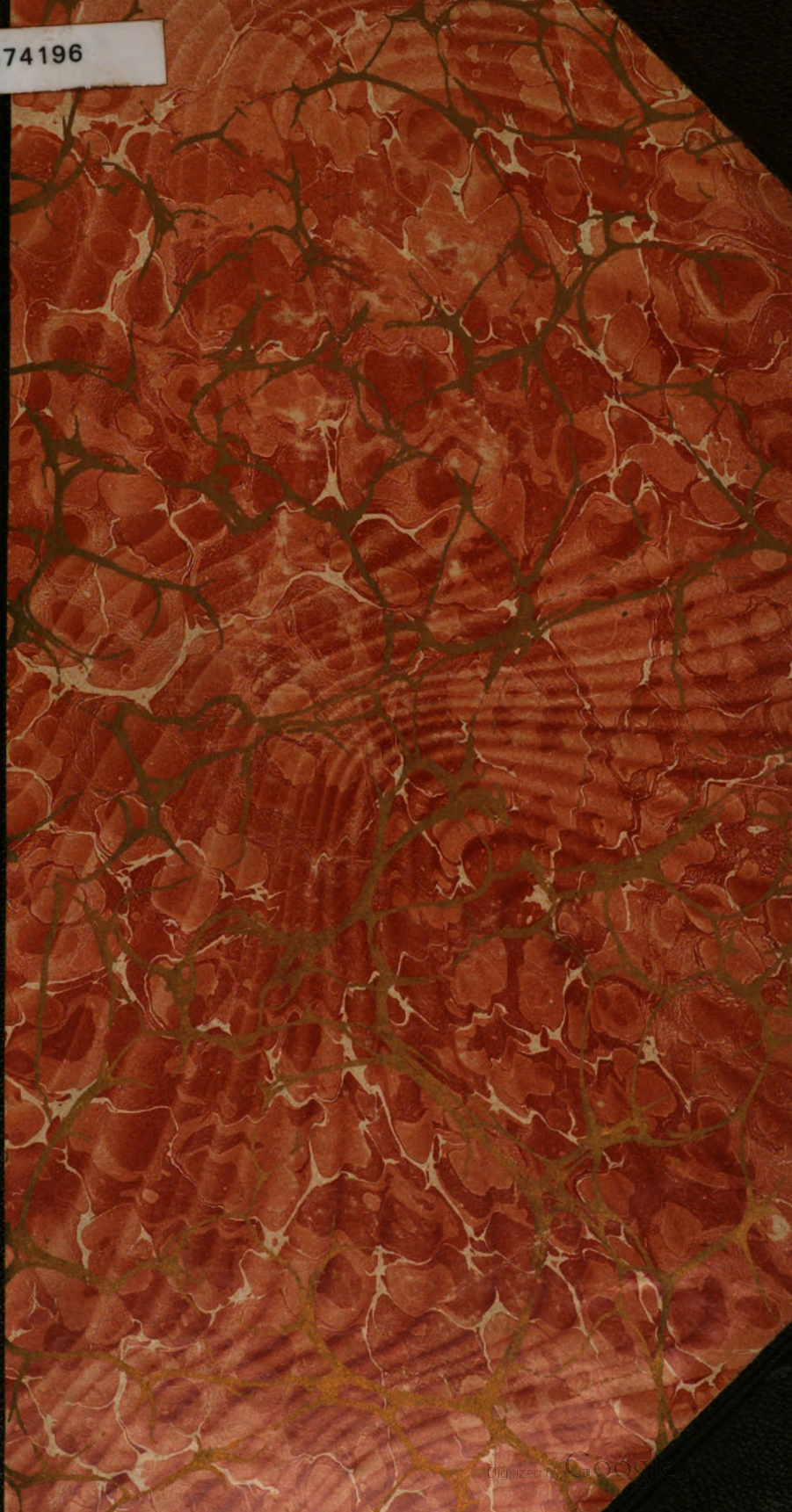
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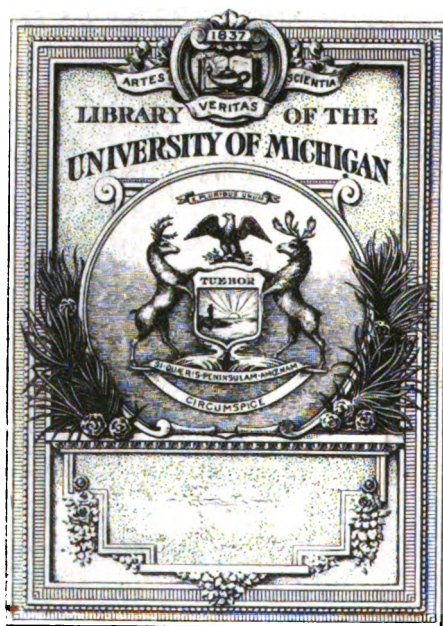
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THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME X.

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1851.

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WHOSE MEMORY IS CHERISHED FOR HIS PERSEVERING EFFORTS TO PROMOTE THE

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WHO EXEMPLIFIED IN HIS OWN CHARACTER THE DISTINGUISHING VIRTUES

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THIS VOLUME OF THE

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IS

AFFECTIONATELY DEDICATED.

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August, 1850.

THE
FREEMASONS'
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INTRODUCTION TO VOLUME TEN.

WITH the present number commences the Tenth volume of this Magazine. The nine volumes which have been published, comprise about three thousand five hundred large octavo pages in small type; equal to about fourteen octavo volumes, of five hundred pages each, in type of ordinary size. They are made up exclusively of Masonic matter, embracing almost every conceivable subject of interest to the Masonic community; and it may be safely assumed that an equal amount and variety of Masonic intelligence, history, philosophy and law, have never before been brought together within the same compass; or, embodied in *any* number of consecutive volumes. To the future Masonic historian, and as works of general reference, they cannot, therefore, fail hereafter to be of the highest value and importance. In view of this, the demand for complete sets of the work has been, for the past two or three years, far beyond the means of supply; and almost any price is now readily paid for sets by Lodges and Brethren, who, unfortunately for themselves and us, neglected, at the appropriate time, to take the proper steps to secure them. There is, however, very little necessary connection between the volumes. Each forms a separate and complete book of itself.

The Magazine is the oldest Masonic periodical now in existence in this country; and its friends will be gratified to learn that it is in the full enjoyment of vigorous health, and confidently looks forward to many future years of usefulness. For this, we respectfully make our acknowledgments to whom alone they are due,—*not to those who have ordered and received the work for a series of years, and refused to pay the equivalent,*—but to those fast friends and true Masons, who have been prompt to do as they “would that others should do unto them.” We are aware that among a certain class of subscribers to the newspapers of the day, it is esteemed

a virtue to cheat the printer out of his just dues. But this is not a principle recognized in the moral code of Freemasonry ; and it would be difficult for him who practises upon it, to show, from that code, any sufficient reason why he should not be coupled with him " who steals my purse." But enough of this.

An examination of the volume of the Magazine just closed, will exhibit the gratifying fact, that our Institution has never held a higher position, in point of character and intelligence, than it does at the present moment ; nor has there ever been a time when it was under better management, more systematically organized, or more prosperous. Throughout the vast extent of our own highly favored country, new Lodges are daily coming into existence, while the rapid accession of members is wholly without precedent. Believing, as we do, that the influence of Masonry, like the influence of the higher principles of Christianity, on the moral and social character, is calculated to make men better and happier, we most heartily congratulate our Brethren on the encouraging prospect before us. But, in our rejoicings, it may be well to remember, that the hour of prosperity is frequently the hour of danger,—that the fairest flower produces the deadliest poison. Elated by success, we too often become careless and neglectful of the means by which success was acquired, and by which alone its continuance can be secured. To this source may be mainly attributed most of the adverse circumstances to which the Institution in this country has from time to time been subjected. The doors of our Lodges have sometimes swung too easily upon their hinges. The tyler has too often been found sleeping at his post. We are apt to forget that the strength of every society lies in the character and intelligence, not in the number of its members. Let this truth be inscribed in letters of living light over the chair of the Master of every Lodge in the country, and all may be well. Let its opposite obtain, as a rule of practice, and disastrous consequences, if not positive ruin, will inevitably follow.

There are two other causes that have been fruitful of detriment to the Institution, to which it may not be out of place here to allude. The first is the want of proper care in the selection of the officers of the Lodges. On this point it will be sufficient to cite the rule, as given in the earliest Constitutions of the Order. It is as follows : " All preferment among Masons is grounded upon real worth and personal merit only ; that so the lords may be well served, the Brethren not put to shame, nor the Craft despised : therefore, no Master nor Warden is chosen by seniority, but for his merit."

The other point to which we refer, is the encouragement that has hitherto been given to itinerant and unauthorized lecturers. We do not object to the employment of proper persons to impart the information needed by

the Lodges. This may be necessary. But such persons should always be commissioned by the Grand Lodge, or the Grand Master, and their authority restricted to the jurisdiction of the body under which they act. Itinerant lecturers should be excluded from every Grand Lodge jurisdiction by stringent penal enactments. We need not argue the point. The evil that has resulted to the Institution from this source, is sufficiently manifest in the discrepancies which exist in the ritual and practices of the Lodges in the different sections of the country.

With hearty thanks to our friends for past favors, and bright hopes for the future, we set forward in pursuit of "fresh fields and pastures new."

November 1, 1850.

ADMISSION OF MEMBERS.

Marshall Lodge, No. 22.

BR. C. W. MOORE,—*Dear Sir:* Be pleased to pardon me for asking you the following questions, which I earnestly hope you will have the kindness to answer through your invaluable Magazine, as the members of our Lodge entertain various opinions, and your views will be satisfactory upon the subject, and harmonize conflicting sentiments.

1st. Should an applicant for affiliation, who presents *proper credentials*, be rejected, unless he is guilty of an offence, which, were he a member, would justify his suspension or expulsion from the Lodge?

2d. If he be charged with such an offence, should he not be allowed to defend himself before the Lodge, against the charge; and if acquitted, should he not be elected a member of the Lodge?

3d. If found guilty of the charge, should he not be suspended or expelled from the rights of Masonry—according to the nature of the offence—and *notice given*, as in the case of the suspension or expulsion of a member?

Your humble servant,

C. A. FRAZER.

Marshall, Texas, Sept. 9, 1850.

We very cheerfully comply with the request of our correspondent, though our answers will not, probably, in all respects, harmonize with his own views on the subjects embraced in the questions proposed.

1. Under the Constitutions of the Grand Lodge of England, what we in this country term subordinate Lodges, are there called "private Lodges;" and in some respects, this is the more appropriate designation. It more distinctly indicates the true character of the Lodge; which may be defined to be a number of Brethren associated together under the authority of a Charter from some Grand Lodge, for the practice of the rites, and other purposes of Freemasonry. This Charter is granted to the petitioners, with authority to admit such other Brethren as they may see fit to associate with them. But it neither requires nor prohibits an increase of the number of members. It leaves this matter entirely to the discretion of

the petitioners. The Lodge is not, therefore, under any obligation to admit members, unless this is specially required by a constitutional provision of the Grand Lodge from which it emanates. The Grand Lodge of England has seen fit to incorporate, in a limited and modified form, such a provision into its Constitution. We quote the section :—

“14. Every Lodge must receive as a member without further proposition or ballot, any Brother initiated therein, provided such Brother express his wish to that effect on the day of his initiation, as no Lodge should introduce into Masonry a person whom the Brethren might consider unfit to be a member of their own Lodge.”

The conditions on which membership can be claimed, under this provision, are, first, that the Brother must have been initiated in the Lodge to which he applies for membership. If he were initiated in another Lodge, the rule fails as applied to him, and the obligation on the part of the Lodge to receive him, does not exist. Secondly, he must declare his intention to become a member on the day of his initiation. If he fail to do this, then the Lodge is relieved of the obligation to receive him as a member, and may thereafter exercise its discretion in the premises. The regulation is extremely limited, and cautiously guarded in its terms. And why? Because it is out of the common course of Masonic proceedings. It is, to the extent to which it goes, in derogation of the natural and inherent rights of the Lodge. It requires it to receive and fellowship Brethren with whom the members, or a part of them, might not, if left to their own election, care to cultivate so close a personal intimacy; or, it suspends, to a certain extent, the proper business of the Lodge. The reason assigned by the Grand Lodge of England for incorporating this provision into its Constitution is, that a “Lodge should not introduce into Masonry a person whom the Brethren might consider unfit to be a member of their own Lodge.” And this is well enough in theory. The difficulty is, that human nature is so constituted that men will make a broad distinction between the friendships of every day life and the intimacy of families. This may or may not be wrong. But the fact exists; and, if wrong, it presents one of those numerous anomalies in moral science where theory and practice cannot be made to work together. In all such cases, it is the part of wisdom to harmonize them, by bringing the theory down to the level where the common sense of mankind has established the practice.

But there is another provision in the Constitution of the Grand Lodge of England, which suits us better, because it is more consistent with the independence of the Lodges, and more in conformity with the ancient and established usages of Masonry. It refers to the admission of Brethren who apply for membership in Lodges other than those in which they

were initiated, and is not, therefore, inconsistent with the regulation before quoted. It is as follows :—

“No Brother shall be admitted a member of a Lodge without a regular proposition in open Lodge, nor until his name, occupation, and place of abode, as well as the name and number of the Lodge of which he is or was last a member, or in which he was initiated, shall have been sent to all the members in the next summons for the next stated Lodge meeting ; at which meeting the Brother's Grand Lodge Certificate, and also the Certificate of his former Lodge, are to be produced, and the decision of the Brethren ascertained by ballot.”

This is sound conservative Masonic law, where theory and practice are in perfect agreement. It leaves the members of the Lodge to determine for themselves, whom they will have for intimate personal associates ; and thus the danger of disturbing the harmony, and consequent prosperity of the Lodge, by the constrained admission of morose and unsocial, though in other respects unexceptionable Brethren, is materially lessened, if not wholly averted. It is the only safe rule the nature of the case admits of. The Lodges must be left to act for themselves in this matter, untrammelled by Grand Lodge restrictions, or there will be jarrings and heart-burnings, if nothing worse, among the members. The selection of proper candidates for the Degrees, important as the subject is, may also be safely left to their wisdom, integrity, and responsibilities as Masons. No such restrictive measure as that enacted by the Grand Lodge of England, especially in view of its objectionable features, is required.

Our correspondent has not put his first interrogatory in the best or most convenient form. The question is not whether the petitioner should be affiliated, in the absence of any charge affecting his moral character ; but whether it is competent for the Lodge to deny him the privilege of membership, his moral character being free from reproach ? For the reasons already stated, we answer, that it is competent for the Lodge to refuse to receive him as a member. But such refusal does not impair his standing in the Fraternity : his privileges remain unchanged. Neither should the circumstance, of itself, be allowed to operate to his disparagement as a man or Mason. His rejection may have been the result of personal prejudice, the belief that he did not possess the proper social qualities, or of some other cause not affecting his moral character.

2. Every Brother, charged with an offence, has an undoubted right to be heard before the Lodge in his own defence ; but the charge must be a formal one, and preferred in the manner required by the regulations of the Grand Lodge, or the Lodge cannot take cognizance of it. If an injurious offence be alleged against a Brother, and urged as a reason why he should not be admitted to membership, and the Lodge rejects him in consequence, then his moral character is affected, and he may demand, and the Lodge will grant an investigation. If exonerated from

the charge, the Lodge will determine whether the Brother who made it was actuated by proper motives, and what further proceedings are required. But it does not follow, that because the charge has failed, the Lodge is therefore bound to receive him as a member. He may present a new petition ; when, the original cause of his rejection having been removed, the Lodge will, if none other exist, probably admit him. This would be no more than a simple act of justice ; but it is one which the Lodge may, from prudential considerations refuse, if it see proper.

3. If a Brother, on trial, be found guilty of an offence of sufficient magnitude to justify the verdict, he certainly should be suspended or expelled ; unless the Lodge, as the jury in the case, or the Grand Lodge, as the appellative power, shall see fit to award a milder form of punishment.

DEATH OF THE M. W. AUGUSTUS PEABODY.

It has become our painful duty to record the death of this estimable Brother and personal friend. He died at his residence in Roxbury, on the second day of October last, in the 71st year of his age. He had been confined to his bed about two months ; during which time he lay in a half conscious state, not appearing to suffer from bodily pain ; and finally fell into his eternal rest, without a struggle.

The deceased was a native of Maine, and a graduate of Dartmouth College, Hanover, N. H. He was a lawyer by profession, and had been in active practice in this city for about forty years. He had outlived most of his early cotemporaries, and stood among men of the present day, as the lone oak stands in the cleared pasture, to mark the spot where once flourished a race that has long since fallen before the axe of the woodman. He possessed an enlarged and highly cultivated mind, and was eminently well read in his profession. In the younger and more active period of his life, there were but few members of the Bar in this Commonwealth, who sustained a more eminent position, or enjoyed a more honorable and extensive practice. In his latter years he was an able, safe and faithful counsellor.

He was an industrious scholar, and had acquired from his varied and extensive readings, an amount of literary, scientific and general knowledge, rarely to be met with among gentlemen of other than strictly literary pursuits. Possessing fine conversational powers, he was not merely an agreeable, but a valuable friend and associate.

He had been for nearly half a century, an active member of the Masonic Fraternity, and had sustained various high and responsible offices

in the Institution: among them, was that of Grand Master of the Grand Lodge of this State. There were but few better informed Brethren in the country. He understood and justly appreciated the principles, usages and history of the Order; and in its day of adversity, was its fast friend and able defender. He was constant in his attendance at the Grand Lodge, and never shrunk from any duty which his Brethren thought fit to require of him. His loss will be long felt by that body, as the loss of one of its best and ablest counsellors and friends.

He was a kind-hearted Brother—open, frank and generous. Those who knew him intimately, loved him for his talents, his intelligence, and his faithfulness; and they will long cherish his memory, and hold his personal worth in respectful remembrance. His funeral was attended by the principal officers of the Grand Lodge.

FROM OUR PARIS CORRESPONDENT.

PARIS, JULY 18, 1850.

R. W. BROTHER:—I thank you for the favor of your invaluable "FREEMASONS' MONTHLY MAGAZINE." I find the work so well arranged, the materials so well chosen, and the various subjects so ably discussed, that I derive great instruction from it. Nobody, more than myself, admires the efforts which you are making to spread light among the Brethren in the United States, or more highly appreciates your talents, experience, and extensive knowledge in all the departments of our beautiful Institution. You will nevertheless permit me to explain one or two statements given on the authority of your foreign correspondents; the correction of which I think to be important, as they affect the reputation of our Order in France.

The fourth number (vol. ix. p. 102,) of your Magazine, contains an article entitled "*Masonry in the Sandwich Islands*," in which it is stated, on the authority of your correspondent at Honolulu, that the first Lodge in that town was established by a "Deputy from the Grand Orient of France," by the name of William Tellier, master of a whaling vessel,—he having authority from the Grand Orient to make Masons, grant Charters, and constitute Lodges: and that he did, without the aid of a Lodge, or other assistance, initiate several persons to the first three Degrees.

The Grand Orient of France does not authorize such proceedings. Her statutes do not authorize the appointment of Deputies for foreign countries, with power to make Masons or create Lodges. The following sections are all that they contain relative to the matter:

"Art. 274. During travel (*campaigne*) by sea or land, or on voyages of long duration, *three Masons* together, who possess at least the first three symbolic Degrees, can initiate, provisionally, a Brother, upon the express obligation, on his part, to demand admission to a Lodge, in correspondence with the Grand Lodge,

as soon as circumstances will permit." [Our correspondent adds : "his initiation becomes *void*, if he does not fulfil this obligation."*]

"Art. 275. The initiations authorized by the preceding article must be made without fee. They must be recorded, in Masonic form, on a sheet, (*planche*), together with the causes and circumstances under which the initiation takes place. This sheet is to be signed by the Brethren who have granted the initiation, and serves as a certificate to the Brother thus received, to enable him to gain admission to any Lodge under the jurisdiction. Without this he is to be considered as a profane (uninitiated).

Unhappily, there exist in France several Masonic authorities; which circumstance gives rise to many strange mistakes and abuses in foreign lands. Our foreign Brethren are apt to impute to the one the misdeeds of the others. I think it necessary, therefore, for the information of our American Brethren,—whom I love and honor, having had the pleasure of participating in their labors for several years,—to enter into some explanations.

The first and oldest Masonic authority in France, is the *Grand Orient*, which traces its origin to the commencement of the 18th century. This body, in order to remove every pretext for schism, has been obliged to cumulate the different rites. It numbers under its banner 315 Lodges, 127 Chapters, and 40 superior Lodges of the ancient and accepted Scottish rite, and a Supreme Council 33d, for France and the Colonies. The Grand Lodge is composed of Delegates elected by all the Lodges under her jurisdiction, who legislate, judge, and administer in all affairs of the rite in which it is opened. In this Masonic Senate, a member of the 33d Degree takes no higher rank, nor exercises any more power, than the merely Master Mason. This authority is the most rational, as well as the most legal, of all our governing bodies.

The second, is the Scotch power of the 33d Degree. It is called the *Supreme Council of France*. It is an authority eminently aristocratic, having for its basis the constitution of Frederic II.—a constitution, which, by way of parenthesis, does not exist.† I feel the more certain of this, because we have, deposited in the archives of our Grand Lodge, the original of a document (*planche*), ema-

*A century and a half ago, and before the institution of Lodges, by Charters, a practice similar to that embodied in this regulation, was in existence, and was recognized as valid. On the revival of Masonry at the beginning of the last century, and before the establishment of any Grand Lodge in France, it was abolished, and a counter prohibitory regulation adopted. What considerations have led to its revival, or on what authority the Grand Orient relies to justify its course in the premises, are unknown to us. We trust, however, that they are more satisfactory than the apologetical explanation given by our correspondent, who says, that if the Brother initiated, in the manner provided, fails to present himself for admission to a Lodge, at the first convenient opportunity, "his initiation becomes *void* !" If the Grand Orient is in possession of a metaphysical sponge by which it can wipe from the memory of its initiates the impressions which it has there imprinted, as the school-boy wipes his problems from his slate, there may be some reason in declaring the initiation void, not otherwise.—EDITOR.

†Our correspondent is on debatable ground here.

nating from the Grand Lodge of the Three Globes, at Berlin, which confirms the fact. The Supreme Council arrogates the right to establish symbolic Lodges, and to enter Scotch Lodges as far as the 33d Degree. It is composed of about 20 Lodges, of all Degrees, as well in France as in foreign countries. It originated in 1804.

The third, is called the *Grand National Lodge*. It was established after the revolution of 1848, by some obscure Masons, anxious for notoriety. It has three Lodges under its banner.

The fourth, is a body calling itself *Misraim*. It claims to control 90 Degrees, and was established in 1813. It has *two* Lodges on its roll; but they are not recognized as Masonic bodies.

There is yet another body, styling itself the *Head of Memphis*. It claims 92 Degrees, and has *one* Lodge to disseminate them.

Such are the various bodies, genuine and spurious, which claim to exercise supreme Masonic authority in France. It is not strange, therefore, that unjust judgments should sometimes be rendered by our foreign Brethren, on facts and occurrences which the legitimate power of France can neither foresee nor prevent. Such is the fact in the case of Br. Letellier. He was acting as the agent and under the authority of the Supreme Council of France, of which I have spoken above.* This is proved by the following extract from the printed proceedings of that body, under date of June 24 :—

“One of our Deputies, representing the excellent Brother Letellier, captain, on a long voyage, reuniting, in the Sandwich Islands, some scattered Masons,† has created, under the distinctive title of ‘*the Congress of the Oceanica*,’ a Lodge, of which the Supreme Council will soon possess itself.”

Your fifth number (vol. 9th) contains an article under the title, “*the Grand Orient in Virginia*,” which does injustice to the Grand Orient in France. It is there said—“We learn from the proceedings of the Grand Lodge of Virginia, that a French Lodge has recently been established in Richmond, under a warrant, or Charter, from the Grand Orient of France.”‡

One of the articles of the Constitution of the Grand Orient of France, enacts that, “*this authority shall grant no constitutive Charter in foreign places, where a Masonic authority exists.*” And the Grand Orient has never given any Dispensation or Charter, where her Constitutions do not permit it to be done. She has

*Our Honolulu correspondent was manifestly mistaken, in supposing Tellier (Letellier) to be a Deputy of the Grand Orient. He was commissioned by the Supreme Council of France. We are happy to make the correction.

†Our correspondent says Letellier had no assistance whatever; and this was probably the case; for there were not at that time more than five or six Masons in the island. He would therefore be likely to know the truth.

‡This, as stated, was said on the authority of the Grand Lodge of Virginia. That body has undoubtedly been led into an error similar to that committed by our Honolulu correspondent; and it will probably appear on further inquiry, that the Supreme Council, or some one of the other French authorities in France, is entitled to the honor of having violated the Virginia jurisdiction, rather than the Grand Orient; or that the whole thing is spurious.

never authorized any Lodge in Virginia. If no prohibition existed, she would do it with great reluctance in that State, because the Grand Lodge of Virginia is one of the Grand Lodges in America with which she is in correspondence.

A few days ago, I received from some French Brethren in Ohio, a package of papers, requesting me to ask of the Grand Orient of France, a Charter for a Lodge to work in the French rite, in that part of the world. I immediately wrote them that this favor could not be granted; and that, though a member of influence in the Grand Orient, I could not charge myself with the duty of soliciting it for them, because, if granted, it would be in derogation of our rules and usages. I advised them to constitute a Lodge in the York rite, under the authority of the Grand Lodge of Ohio, and then, if they afterwards wished the French rite, to obtain, from that Grand Lodge, authority to petition the Grand Orient for power to practise it,—that this was the only way open to them to gratify their wishes; as nothing could be done in the matter without the approbation of the Grand Lodge of Ohio, with which we are in correspondence.

As to the imputation of having given power to establish a Supreme Council 33d, in New Orleans, it exists not in reality against the Grand Orient. The Supreme Council at New Orleans formed itself, like many other similar bodies, acting in virtue of the alleged decrees of Frederic II. The Grand Orient was not otherwise in the wrong, if that were wrong, than in recognizing the authority of that body, as legitimate, according to the regulations of the Scotch rite, and in allying itself with it. But if the Grand Orient had indeed established a Supreme Council in New Orleans,—considering that each State in the Union forms a separate and independent jurisdiction, as in the case of your Grand Lodges, and there being no authority of the ancient and accepted Scotch rite in Louisiana,—she would seem to have possessed the same right to do so that she had to establish similar bodies in Hayti and Brazil.* She would not presume to

*Our correspondent has here fallen into what, by Brethren not well acquainted with the different Masonic organizations in this country, may be regarded as a natural error; but, in this case, it is an essential one. We do not understand how a supreme governing body, like the Supreme Council 33d, or a Grand Lodge, can "form itself." It must either have constituents, or exist by virtue of authority derived from some power competent to give it vitality. We do not understand that the Supreme Council at New Orleans was established by virtue of any such power. Our correspondent is probably right in saying it "formed itself;" and the great mistake in the Grand Orient, was in recognizing a body so formed, and thus giving to it the appearance, at least, of legitimacy. But waving this point, our correspondent is in error in assuming that, because each State in the Union constitutes a separate and independent jurisdiction, as respects the Grand Lodges, therefore, a foreign supreme authority is at liberty to establish bodies, of its own rite, in States where no governing body of that rite exists. We know very well that this is the doctrine of the Scottish rite; but it has never been recognized in this country; nor is it probable that it ever will be. Our correspondent himself very properly repudiates it, as applied to Virginia and Ohio. But the point we wish to make is this: Acting under the Constitutions of the Supreme Council 33d, of 1762, or those of 1786, we do not recollect which, the United States were, long before the establishment of the Council at New Orleans, divided into two Grand Masonic Jurisdictions, and

establish such Councils in South Carolina, or other States, where such bodies exist; because she recognizes them as legitimate authorities, which ought not to be interfered with.

I hope these observations will be acceptable to you, and that you will translate them in full for your admirable Masonic journal. They are intended to satisfy your readers of the respectability of the Grand Orient of France, and to guard them against attributing to that body, errors which do not properly belong to it, and for which it is not accountable.

Please accept the assurance of the high consideration which I feel for you, and of the sincere devotedness with which I am animated for your person, and for all my American Brethren.

Your devoted Brother,

LEBLANC DE MARCONNAY, 33d.

Officer of the Grand Orient, &c.

R. W. CHAS. W. MOORE, Esq.

THE TRESTLE-BOARD.

City of Washington, Oct. 3, 1850.

R. W. C. W. MOORE,

Sir Kt., Comp., and Brother,—I have carefully examined the new edition of your "MASONIC TRESTLE-BOARD," containing all that is proper to be written, of the work, from Entered Apprentice to Knight Templar, and do not hesitate to give it my full approval.

We have, for years, used the former edition, containing the FIRST PART, in our Blue Lodges, under this jurisdiction, and it has met the general approbation of the Brethren.

The addition of the SECOND PART, makes the work as perfect as such a work can well be made; and while I give you my personal thanks for taking upon yourself the trouble and risk of publishing it, I also add my earnest recommendation to the Masonic Fraternity of the whole Union, to adopt it as *their* TEXT-BOOK, in performing the work in their Lodges, Chapters, and Encampments.

Truly and Fraternally, yours,

B. B. FRENCH,

Grand Master of Masons of the District of Columbia, and G. G. Secretary and G. G. Recorder of the G. G. Chapter and Encampment of the United States.

placed under the authority of two separate and independent Supreme Councils, for the propagation of the Degrees of the ancient and accepted Scottish rite. The first and oldest of these Councils, was established at Charleston, S. C., and the other at New York. Louisiana is within the jurisdiction of the former. The establishment of a Council at New Orleans was, therefore, as much a violation of its jurisdictional rights, as would be the establishment of another Council in the State of South Carolina, itself. The territory was previously occupied,—a legitimate jurisdiction had been extended over it, in accordance with the laws of the particular rite intended to be cultivated.

LETTER FROM A LADY.

WE commend the following letter to the careful perusal of some of our subscribers who have gone to the *golden land*, or elsewhere, leaving their bills unpaid, and us to continue the Magazine to their address, long after their departure. Nevertheless, we hope they may all realize their anticipations, and return better able and more disposed to pay their bills than when they left; in which case, we commend to them the example of honest dealing set them by our lady correspondent; who is worthy of being the wife of an upright and honorable Mason, as she is :

Bridgeport, Ohio, Sept. 20, 1850.

MR. MOORE—Sir: I enclose in this, six dollars for the three last volumes of your Masonic Magazine, ending with the present volume. As my husband is now in California, and I think of leaving the State, in a few months, it will not be convenient for me to take your valuable Magazine after the expiration of the present volume. I regret very much that it is not convenient for me to continue to take your publication, as I have taken much satisfaction in reading it.

MRS. CALVIN H—T."

The compliment contained in the last sentence is worth a years subscription; and if the lady will furnish us with her new address, the Magazine shall be forwarded to her, free of charge, for that length of time, at least. She has our best wishes for her future happiness.

ST. JOHN'S DAY IN CALIFORNIA.

WE learn that the nativity of St. John, the Baptist, was celebrated by the Masonic Brotherhood at Stockton, California, on the 24th June last. It was the first celebration of the kind in that part of our country, and we therefore take pleasure in recording it as a historical fact which, a century or two hence, will be referred to with great interest. The writer of the brief notice in the Texas State Gazette, to whom we are indebted for the information here given, says it was a most interesting scene, and really a novelty, to see a Masonic procession, with their regalia and fine band of music, marching to the place appointed, under a beautiful shade, for the oration. It was imposing, and novel, because it occurred on a spot which a little more than a year since, was inhabited by wild Indians, now, by a dense population of three thousand inhabitants. It is convincing proof that there is no limit to American enterprise, and shows that under all circumstances the ancient and honorable Institution of Masonry will flourish and prosper. Returning after the oration, the procession repaired to the public house of Br. Samuel Stone, where as good a dinner as the country afforded, was partaken of.

AN ODE*

Composed by MRS. SARAH T. BOLTON, of Indianapolis, for the occasion of laying the Corner Stone of the Grand Lodge Hall, in Indianapolis, on the 25th of October, A. D., 1848, A. L. 5848, and sung by the Brethren and a large concourse of citizens.

TUNE.—“*Hail to the Chief.*”

Sons of a glorious Order anointed,
To cherish for ages the ark of the Lord,
Wearing the mystical badges appointed,
Come to the temple with sweetest accord.

Come, lay the corner-stone,
Asking the Lord to own,
Labors that tend to his glory and praise;
Long may the mercy seat,
Where angel pinions meet,
Rest in the beautiful temple ye raise.

Brothers united, to you it is given,
To lighten the woes of a sin-blighted world;
Far o'er the earth, on the free winds of heaven,
Now let your banner of love be unfurled.
Write there the blessed three,
Faith, Hope, and Charity,
Names that shall live through the cycle of time;
Write them on every heart,
Make them your guide and chart,
Over life's sea to the haven sublime.

Go forth, befriending the way-weary stranger,
Bright'ning the path-way that sorrow hath crossed,
Strength'ning the weak in the dark hour of danger,
Clothing the naked and seeking the lost.
Opening the prison door,
Feeding the starving poor,
Chiding the evil, approving the just;
Drying the widow's tears,
Soothing the orphan's fears,
Great is your mission, “in God is your trust.”

Go, in the spirit of him who is holy,
Gladden the wastes and the by-ways of earth,
Visit the homes of the wretched and lowly,
Bringing relief to the desolate hearth.
Bind up the broken heart,
Joy to the sad impart,
Stay the oppressor and strengthen the just,
Freely do ye receive,
Freely to others give,
Great is your mission, “in God is your trust.”

*For writing this beautiful Ode the Grand Chapter of Indiana presented the fair authoress with a handsome SILVER CUP, the particulars of the presentation of which were given on the 278th page of the last volume of this Magazine.—EDITOR.

CELEBRATION AT NEW HAVEN CONN.

Go forth with ardor and hope undiminished,
 Ever be zealous and faithful and true;
 Still, till the labor appointed is finished,
 Do with your might what your hands find to do.
 Narrow the way, and straight,
 Is heaven's guarded gate,
 Leading the soul to the regions of love;
 Then with the spotless throng,
 Swelling the triumph song,
 May you be found in the Grand Lodge above.

CELEBRATION AT NEW HAVEN, CONN.

New Haven, Conn., Sept. 5, 1850.

R. W. B. C. W. MOORE :—Hiram Lodge, No. 1, of this city, celebrate its Centennial Anniversary this day. I arrived here last evening and found Brs. Stapleton, Ellis, Croswell, Shepherd, &c. &c., all animated with the true spirit. This morning the Brethren from Hartford, New London, and every section of the State arrived early by the Cars. I looked anxiously for an arrival from Boston, for I was in hopes the Cars would bring us *more* brethren from the Grand East of Massachusetts. The procession was formed about 10 o'clock, by Sir Anson T. Colt, Grand Marshal, assisted by several aids. It was formed as follows and composed of the Grand Encampment of Knights Templars, of the State, joined by all Sir Knights present in their regalia, the R. Arch Chapters, Lodges, Grand Lodge of Rhode Island, Grand Lodge of New York, Grand Lodge of Connecticut, and Hiram Lodge, No. 1, numbering in all about fifteen hundred.

During the march of the procession, Hiram Lodge halted at the former residence of Gen. Wooster, the first Master of the Lodge, and gave the Grand honors. On arriving at the mansion of Judge Daggett, the Grand Lodge gave the Grand Honors.

The Church tendered the Brethren, for their Oration, is on the hill some ways in the rear of the college, and was not accepted, until after applications for the Congregational Churches, on the green, had been made, and the Brethren refused the use of them. This Church was filled almost entirely by the Brotherhood, so that a few ladies and gentlemen only could find room. The choir volunteered excellent music. The Pastor made a very appropriate prayer, and Rev. Br. Huntton, G. High Priest of G. Chapter of Massachusetts, delivered a very excellent Oration. As it will be published by Hiram Lodge, I will only say, every one will be glad to read it, especially every one that heard it. Br. Huntton was decidedly eloquent on the occasion. At the close of the exercises at the Church, a collection was taken up, and ordered to be placed in the hands of the Trustees, for the benefit of the widows and orphans of the Church. "I was glad when they said unto me," the amount exceeded ONE HUNDRED DOLLARS. The procession then moved to the State House, where a superb Banquet had been provided by Hiram Lodge. The Brethren showed no evidence of want of ability in the work now assigned them, and even the uninitiated might have thought, at the

conclusion of the feast, that there were "ruins," if not of the *old temple*. At half-past 5, the repast was over, and the Brethren took their leave of the members of Hiram Lodge, who had so nobly celebrated the 100th anniversary, with the wish implied or spoken, that they might meet again at Masonic festivals, before another Centennial Anniversary of Hiram Lodge.

This was a Grand demonstration, and its effect will be to dissipate all fears in the minds of the community. The day was fine, the procession moved too far, but the exercises were all of a high order. Grand Master Shepherd, of Connecticut, welcomed in G. Lodge the Grand Bodies from R. Island and N. York.

Among the distinguished visitors were Hon. J. K. Stapleton, D. G. G. H. Priest, of Baltimore, G. Master Field, of R. Island, R. W. Albert Case, of New York, S. G. I. G. of the 33d and last Degree, and many others from New York, Massachusetts, &c. &c.

I have not obtained the names of the officers of Hiram Lodge, but they, and the Committee, did every thing to render the celebration joyous; and I have no doubt it will be remembered with gladness by every one present. The proceedings, Oration, &c. will be published in pamphlet form, and I think you will please yourself, by giving the *three* Degrees of Antimasonry, as described by Br. Huntoon, a place in the Magazine.

Yours, truly,

SCARBO.

From an account obligingly furnished by another correspondent, we extract as follows:—

The procession moved around Wooster square, and passing through Green, St. John, and Grand streets, to Elm streets, were passing the house of the venerable Judge DAVID DAGGETT, now in the 86th year of his age, where they were again halted. Judge Daggett having been for many years W. Master of Hiram Lodge, and also Deputy Grand Master of the State, had now taken a position to witness the passing procession, and was sitting at his door in an easy chair, being quite infirm. On being recognized by the officers of the Grand Lodge, that body faced towards him and saluted him with the Grand Honors, which was followed by Hiram Lodge, and then by the whole line.

After the exercises in the Church, the procession was again formed, as before, and moved around the public square to the State house, where the Brethren partook of an elegant entertainment provided by the members of Hiram Lodge, No. 1; and a better commendation cannot be given of this entertainment, than to say that "no Brother went away dissatisfied."

This celebration was on the whole every way creditable to the Fraternity in Connecticut, and particularly to the Masons in New Haven. Many distinguished Brethren from abroad, pronounced it the best they had ever witnessed. The address of Br. Huntoon was an admirable production, and held a crowded audience in pleasing silence a full hour and a half; and to which many would have gladly listened another hour. It will soon be given to the Masonic public, a copy having been solicited and granted for publication.

LETTER FROM REV. BR. CASE.

Bridgeport, Conn., Sept. 3, 1850.

R. W. BR. MOORE:—Many months have passed away since I have penned a communication for the Magazine. Yet I have often desired to write you something of interest. I have been in this beautiful city about two weeks, inhaling the sea-breeze. It is a beautiful city—the streets lined with thriving trees, which throw their branches across, and give shade to the footman and the charioteer.

There are many fine buildings, especially on Golden Hill, but the great attraction for the visitor is "Iranistan," the country seat of P. T. Barnum, Esq. His mansion is splendid to outward view, but the richness of the interior is not exceeded by any thing in this country.

I find many intelligent Masons here, and St. John's Lodge, No. 3, is highly respectable as to members and influence. I have visited it during its working hours, and although it is warm weather, large numbers of members attend, and the work is admirably done. I was surprised at not seeing the "Trestle-Board" in use here," but understand it will soon be introduced. The Brethren are making calculation to attend the Masonic Festival at New Haven on the 5th, and I hope again to meet you in the city of Elms.

Jerusalem Chapter No. 13, is highly prosperous. Eighteen Brothers were exalted in it last year. Clinton Encampment of Knights Templars is located at Norwalk, 10 miles distant. If it could be removed to this city, I think many additions would be made to it, as several Companions are anxious to be created Knights, and this city is easy of access by Railroad from different points where Chapters exist.

This was the residence of the late Dr. ———, a member of Congress and a distinguished Mason. There are yet some Brothers who stood up manfully with him during the days of Anti-Masonic persecution. They have spoken of the troubles they then endured, and now in the day of their prosperity and freedom, they rejoice exceedingly, as they labor in the work of moral truth, relief and love.

I find but few readers of the Magazine in the city, but, as is my *wont* to do, I have urged the Brethren to obtain it, peruse it, profit by its teachings and enrich their minds with the stores of Masonic history it contains. Don't deprive them of that privilege; provided, they forward their *names*, and, *the money*. There will be a grand gathering at New Haven. If you are not there, I may give you a sketch.

Your Brother,

ALBERT CASE.

THE STANDARD OF THE KNIGHTS OF MALTA.—The Grand Standard of St. John is deposited within the walls of the Tower of London; also two field pieces of exquisite workmanship belonging to the Order. These, we believe, were found in a French frigate, captured by the English, after the battle of Aboukir. A number of other relics of the Knights are said to have been blown up with the French flag-ship L'Orient.

THE GENERAL GRAND ENCAMPMENT.

We have received with great promptness, from the General Grand Recorder, a copy of the printed proceedings of the General Grand Encampment, had at its late meeting; but have not room this month for any of the reports. In our next we hope to be able to give them. In the mean time, we append the following extracts from the proceedings:—

A Register of the Grand and Subordinate Encampments, under the jurisdiction of the General Grand Encampment of Knights Templars for the United States of America.

GRAND ENCAMPMENTS.

Massachusetts and Rhode Island. Connecticut. New York. Ohio. Kentucky.

SUBORDINATE ENCAMPMENTS.

Maine—Maine, No. 1, at Portland. Portland, No. 2, at Portland. St. John's, No. 3, at Bangor.

New Hampshire—De Witt Clinton, No. 1, at Portsmouth.

Vermont—Burlington, No. 2, at Burlington. Calvary, No. 1, at Middlebury.

Pennsylvania—Pittsburg, No. 1, at Pittsburg. Jacques De Molay, No. 1, at Washington, U. D.

District of Columbia—Washington, No. 1, at Washington.

Maryland—Maryland, No. 1, at Baltimore.

Virginia—Wheeling, No. 1, at Wheeling.

South Carolina—South Carolina, No. 1, at Charleston.

Georgia—Georgia, No. 1, at Augusta. St. Omer's, No. 2, at Macon.

Alabama—Washington, No. 1, at Marion. Mobile, No. 2, at Mobile, U. D. Tuscumbia, No. 3, at Tuscumbia.

Mississippi—Mississippi, No. 1, at Jackson.

Louisiana—Invisible Friends, No. 1, at New Orleans. Jacques De Molay, No. 2, at New Orleans, U. D.

Tennessee—Nashville, No. 1, at Nashville.

Michigan—Detroit, No. 1, at Detroit, U. D.

Illinois—Apollo, No. 1, at Chicago.

Indiana—Raper, No. 1, at Indianapolis.*

Missouri—St. Louis, No. 1, at St. Louis.

Wisconsin—Wisconsin, No. 1, at Milwaukee.

Texas—Ruthven, No. 1, at Houston.

Regulations for the use of the General Grand Encampment of Knights Templars of the United States of America.

1. After the ceremony of opening the General Grand Encampment, it shall be the duty of the General Grand Recorder to read the minutes of the last Triennial Session, unless such reading be dispensed with; and at the resumption of business in each successive sitting, the minutes of the preceding one shall also be read.

*The location of this Encampment was incorrectly stated in our last.

NOTE.—The G. G. Master is empowered, in his discretion, to authorize the issue of a Charter to the Wilmington and Fayetteville Encampment, North Carolina.

2. A Committee on Credentials, consisting of three Sir Knights, shall be appointed by the M. E. General Grand Master, to report at the opening of the next sitting.

3. After the report of this Committee, the M. E. General Grand Master, M. E. Deputy General Grand Master, M. E. General Grand Generalissimo, and M. E. General Grand Captain General, will read the reports of their doings during the preceding three years. These reports shall be referred to a special Committee of three, whose duty it shall be to divide the same in such a manner that their several portions may easily be referred to proper Committees.

4. The several Standing Committees shall be
 - A Committee on the Doings of the General Grand Officers ;
 - A Committee on Finance ;
 - A Committee on Dispensations and new Encampments ;
 - A Committee on Unfinished Business ;
 - A Committee on Grievances ;
 - A Committee on Masonic Jurisprudence ;
 - A Committee to Designate the next Triennial Meeting.

The report of these Committees shall be heard in order, except the last one, who shall make their report on the last day of the session.

5. While the several Committees are preparing their reports, the new business may be acted upon ; and if any subject is brought forward requiring a reference to any standing or special Committee, it shall be so referred forthwith.

All Committees shall make it a point to report as soon as convenient after their appointment.

6. No Sir Knight shall be allowed to speak more than once on the same subject, except to explain the meaning of some of his remarks, unless it be by special permission of the General Grand Encampment first obtained.

7. The General Grand Encampment shall proceed to the election of officers for the ensuing three years, immediately after the opening of the first sitting on the Thursday following the commencement of the Triennial Assembly. The election shall be by ballot.

8. It shall be the duty of the General Grand Officers, at each Triennial Meeting, to cause an exemplification of the work appertaining to the Orders of Knighthood, to be exhibited before this General Grand Body, and also to correct officially all irregularities and discrepancies they may observe, for the government of the subordinate Encampments under this jurisdiction.

EAST TENNESSEE MASONIC FEMALE INSTITUTE.

THE Masonic Lodges and Brethren of the Fraternity and the public generally throughout East Tennessee and elsewhere, are respectfully informed that the Trustees of the *East Tennessee Masonic Female Institute* have organized a Board of Instruction, and made other ample and necessary arrangements for commencing the first session of the Institute on the 16th day of September, 1850. By that time the entire buildings will be completed, consisting of six commodious rooms, for giving instruction to the various classes in the different departments of the Institute, and two extensive halls suited to public examination.

It is contemplated that every facility shall be afforded at this Institute for imparting as thorough a course of Female Instruction as is, or can be obtained in any similar institution in the State. In the selection of the Board of Instruction the Trustees have thus far been fortunate, not only in selecting them from the Fraternity, but particularly so in regard to their long experience and acknowledged ability as Instructors.

In making this arrangement, the Committee feel assured, that the Masonic Fraternity, by whose conception the enterprise has sprung up, and under whose fostering care and direction it is more particularly expected to flourish, will hail the intelligence with emotions of joy. Indeed, it is not reasonable to suppose that members of an Institution whose tenets are "BROTHERLY LOVE, RELIEF AND TRUTH," and whose devotion is characterized by "FREEDOM, FERVENCY AND ZEAL," should remain indifferent to a matter promising results so important to the objects and aims of its benevolent founders. By them it has been founded; and through the agency of their union, zeal and determination, it must and will be sustained, not only as the nursery for the intellectual culture of their daughters, but as an enduring monument of the efficiency and practical advantages of their operative as well as speculative benevolence. To them particularly, we therefore confidently appeal for counsel, aid and patronage, in behalf of an object that commends itself to their approval, for the munificence of its aims, the benefits and blessings it is intended to bestow, and the more enduring and visible honors that it must command in behalf of our ancient, honored and much beloved Fraternity.

It is said that "knowledge is power;" but that knowledge which remains smothered and concealed by apathy or indifference will not be likely to command the obedience, or dazzle the eye of the world, by the splendors of its achievements, or attract the public gaze to its pathway by its less obtrusive footsteps. So also in relation to the movements of our Order. True, she has done much in "*alms*," according to the spirit of her organization and the true Scriptural injunction, "Let not thy left hand know what thy right hand doeth;" yet we live in an age, and at a period of the world, when human exertion and social organization, in their individual and collective capacities, are called upon to exert the utmost of their moral, intellectual and physical capabilities for ameliorating the condition and exalting the character of mankind. And, while it is by no means intended or desired that the Craft should deviate from, or in the slightest manner abrogate, any of her ancient land-marks, hitherto so scrupulously adhered to and observed, in her unobtrusive efforts to feed the hungry, clothe the naked, and to a limited extent, educate the destitute, or pour the oil of joy into the heart of the needy and disconsolate, she is now imperiously called on by the circumstances that surrounded her to take a stand on more conspicuous grounds; and from her position instead of being the mere recipient, at once to become the active and efficient propagator of intellectual culture, not only to her own household, but to all others who may feel it to be their interest or duty to avail themselves of her general advantages.

For the accomplishment of this purpose, the Masonic Fraternity are now endeavoring to organize the *East Tennessee Masonic Female Institute* at this place, with a perfect exemption from the popular partisan organizations of the day or the inflictions of sectarian intolerance. Shall we not be cheered and sustained by the united voice, influence and patronage of the Order particularly, throughout the country? To the intelligent and philanthropic Mason, it is needless to address arguments to induce him to give the enterprise his hearty approval. That information at once unfolds the reasons.

But to the uninitiated we present other claims. We promise protection from many of the temptations, to *folly* and *extravagance*, if not actual vice, of many of the prominent schools of the country. We present you a reasonable guarantee, based upon the locality of the site and the topography of the surrounding country, against the pestilential visitations of disease. No section, perhaps, can hope for greater exertion in this respect, than prevails in the vicinity of this place. Under the necessarily debilitating influence of our summer months, aided by protracted study, however, we can promise you a speedy renovation by a retreat for a few days, to the Montvale Spring, a watering place of no small celebrity and of unsurpassed medicinal properties, situated nine miles south of the Maryville, at the northern base of Chilhowee mountains. This Spring has recently been purchased by a gentleman of Mississippi, of ample fortune, who expects to place

the entire concern under immediate repair and improvement, so as to make it equal, in point of health, to any of the celebrated watering places in the south or southwestern country. For sources of recreation and innocent amusement, this location will be able to afford as many as may be compatible with the particular interest, health and happiness of the pupil. For access to, or egress from, the place, there are now many facilities, afforded by the great southwestern and north-eastern stage line, passing three times a week, and intersecting the Georgia railroad at Dalton and Chattanega; and by steamboats, several times a week to Louisville, within seven miles of the place. And lastly, for cheapness of living, terms of tuition and the basis of a thorough education, we offer you assurances that must decide your preference for the *East Tennessee Masonic Female Institute* over others of like character.

PLAN OF INSTRUCTION.

The School is divided into two Departments, the Preparatory and the Academic. The first embraces the rudimental branches and the first lessons in Arithmetic, Geography and English Grammar.

The Academic Department is divided into Fourth, Third, Junior and Senior Classes, with an appropriate division of Academic studies in each.

Vocal and Instrumental Music and French and the Ancient Languages will be taught to any who may desire to study any or all of them.

SESSIONS AND VACATIONS.

The Academic year will consist of two Sessions of twenty weeks each. The first to begin on the 16th of September, 1850, and subsequent years, and terminate on the 7th February in each year. The second to commence on the 17th of February, and terminate on the 4th of July in each year.

TWO VACATIONS.—The Winter Vacation to commence on the 8th and terminate on the 15th of February of each year. The Summer Vacation to commence on the 5th day of July and terminate on the 15th day of September of each year.

BOARD OF INSTRUCTORS.

Rev. FIELDING POPE, *President and Principal Instructor.*

Miss MARY S. TOWNE, *of Mass. Principal Instructress and Teacher of Music and French.*

“ MINERVA J. CATES, *Assistant Tuteress.*

“ MARY J. LOVE, *Principal Instructress in the Preparatory Department.*

RATES OF TUITION AND BOARD.

Preparatory Department,	per session,	5 00
Fourth Class, Academic Department,	“ “	10 00
Third “ “ “	“ “	12 00
Junior “ “ “	“ “	15 00
Senior “ “ “	“ “	15 00
Music, piano,	“ “	20 00
Use of Instrument,	“ “	5 00
“ Guitar,	“ “	10 00
Drawing and Painting,	“ “	10 00
French Language,	“ “	10 00
Ancient Languages, (additional),	“ “	3 00
Contingencies,	“ “	1 00

Good Board may be had in respectable families, for \$1.25 to \$1.75 per week.

W. H. SNEED, *M. M., Mt. Libanus Lodge, No. 59, Knoxville.*

GEORGE BROWN, *M. M., Tellico Lodge, No. 80, Madisonville.*

SAMUEL PRIDE, *P. M. & R. A., New Providence Lodge, No.*

128, Maryville.

Maryville, Aug. 10, 1850,

IT IS A SECRET SOCIETY.

BUT the great objection to our Order is, it is a secret society. Now, in so far as its object is concerned, it is not a secret society. It publishes its principles to the world—the end which it seeks to attain, it proclaims from the house top. In this address, we have attempted to give you all which can be of any service to you, and have kept back that, and that only, a knowledge of which would do you no good, and might, for obvious reasons, prove of great disservice to us. We have no secrets, save those which are necessary to protect ourselves from fraud and imposition. What good would it do to the world to make them known? None whatever. The honest man would derive no advantage therefrom, and it would only afford to the dishonest, the lazy and the indolent, the means of living from the accumulated resources of the industrious and provident. It would destroy that feature in our Institution which gives it a distinctive character, and imparts to it a power of doing good, which few other mere human agencies possess. I repeat it—the only secrets we have are such as are necessary to our protection; and in this sense, every association of individuals, from the little family circle up, through all the gradations of associations, in Church and State, to the governing head, has its secrets. Who would wish to invade the secret seclusion of the domestic hearth, and expose its privacy, so necessary to its own happiness, so profitless to others to know, to the idle gaze of a curious world? To do so would be to convert into the veriest bedlam, that little circle which, its sanctity and purity preserved inviolate, is nearest Heaven. Indeed, secrecy in all things, save those the revealing of which the public good requires, is a virtue whose cultivation seems to have been inculcated from the earliest times. The Psalmist prays, "Set a watch, O Lord, before my mouth, keep the door of my lips." One of the first injunctions of Pythagoras, the Philosopher of Samos, to his pupils, was that of silence and secrecy. The Athenians bowed to a statue of brass made without a tongue, to declare silence thereby. The Egyptians worshipped Harpocrates, the god of Silence. The Romans also paid him adoration. His statues were placed at the entrance of their temples, representing him with a finger of his right hand upon his lips, to command silence and secrecy. Among the Persians, Silence was esteemed a Deity. Heathen Mythology represents that Jupiter, the father of the gods, on an occasion of emergency appointed Silence to the command of his armies. Aristotle being asked what thing appeared to him most difficult, answered, "To be secret and silent." "He who offends through speech, offends rashly; who, through silence, safely," says an ancient Sage. A poet has sung,

"Our designs

When once they creep from our own private breasts,
Do in a moment through the city fly;
Who tells his secrets, sells his liberty."

The cultivation of this virtue, so esteemed and cherished by the ancients, is enjoined by our Order, not only with regard to the keeping of its own peculiar secrets, but in all the relations of life. It says to us, in the language of the wise man, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." This feature, then, of our Institution, correctly viewed, forms no valid objection thereto, but should rather commend to favor, for the simple reason, if no other, that it accustoms us to that course of conduct which renders us cautious in the use of that unruly member—the tongue—in our entire intercourse with society.

Other objections are urged to our Order; but had we time to devote to them, they are generally of a character too trivial to merit serious attention. Indeed, it may be remarked with regard to most of those objections, they are little deserving of notice, for the reason that they, in most instances, are traceable to a want of that knowledge with regard to the Institution which can be acquired only in the Lodge Room, and not from any known evil, injury or wrong to which it has given birth. No man, at least so far as the knowledge of your speaker goes, who

has become acquainted with our Fraternity by induction into its mysteries, has ever found it obnoxious to any of the objections alleged out of doors—while many have thereby been disabused of strong prejudices previously indulged.—*Selected.*

EXTRACT

From the Address of the Grand High Priest to the Grand Chapter of Florida, at its last annual communication.

COMPANIONS:—Through the merciful dispensation of that All-wise Supreme Ruler of the Universe, whose aid we have now so solemnly invoked, we are again permitted to assemble in the capacity of a Grand Royal Arch Chapter, and in that capacity to discharge the several duties assigned to or expected of us by those we represent; and as our deliberations must necessarily be of weal or woe to those who have sent us, let our hearts continue the invocation, and our eyes upward turned to that only source of *Strength* and *Wisdom* which is able to sustain and direct us. Another year is added to the past, and we are here to make record of the changes, which in that brief period have been wrought to us. Our Grand High Priest, whose duty and inclination would have equally prompted him, is prevented by indisposition from being with us. Such is also the reason why some others, whose presence would have been of interest to us, are not here. Those we have alluded to, we may hope yet to see among us. But there is one with whom we were wont to sit in pleasant places, and take sweet counsel together, whose form and features the shadow of the Death Angel's wing now hides from our view, and whom we shall no more see among us. I allude to our esteemed and well beloved Companion, Samuel W. Carmack, whose decease I deem it my duty thus publicly to announce, although the melancholy intelligence has doubtless ere this been received by all present.

It would be in vain for me to attempt an eulogy upon one so well known to you as was our lamented Companion. In his life, the members of our Institution ever found an example worthy of imitation. In his death, there is left to those who survive him, a confident hope that he has ere this received, at the hands of our Supreme High Priest, a white stone, wherein is written that new name which no man knoweth save him that receiveth it. But, Companions, our regrets cannot restore him; our loss may have been a gain to him, and it is our duty to yield obedience to *Him* who wills our separation. Let us, therefore, turn from the contemplation of this sad event, to others of brighter and cheering aspect.

There comes to us, from the East and the West, the North and the South, the most gratifying intelligence of the onward course of our time-honored and noble Institution.

In places where persecution raged, and our altars, blackened by her fires, have long lain buried in the ashes and rubbish of our consumed temples, new temples have been reared, our altars have been restored, and the sacred flame is seen to ascend therefrom in brightness, purer by contrasted gloom.

In the midst of our rejoicing over events so gratifying to us as Masons, we must not forget that extreme watchfulness is required that our joy should not lead to excess, or that, deeming our future progress secure, we should leave unguarded the door that opens upon her sacred retreat.

As an institution and a science, Masonry has been long established. Her land-marks have been defined. Progressiveness, that spirit of progressiveness which characterizes the political and social organizations of our own time, belongs not to her. As she has been presented to us, so must we endeavor to present her to those who shall succeed us. No artistic skill of ours can improve the holy vestments that surround her.

GENERAL JOSEPH WARREN — ORATION,

Delivered at the King's Chapel, in Boston, April's, 1776, on the Reinterment of the Remains of the late M. W. Grand Master, JOSEPH WARREN, Esq., President of the late Congress of this Colony, and Major General of the Massachusetts Forces, who was slain in the Battle of Bunker Hill, June 17, 1776.

BY PEREZ MORTON, M. M.

ILLUSTRIOUS RELICS!—What tidings from the grave? Why hast thou left the peaceful mansions of the tomb to visit again this troubled earth? Art thou the welcome messenger of peace! art thou risen again to exhibit thy glorious wounds, and through them proclaim salvation to thy country! or art thou come to demand that last debt of humanity, to which your rank and merit have so justly entitled you, but which has been so long ungenerously withheld! and art thou angry at the barbarous usage? Be appeased, sweet ghost! for though thy body has long laid undistinguished among the vulgar dead, scarce privileged with earth enough to hide it from the birds of prey; though not a kindred tear was dropt, though not a friendly sigh was uttered o'er thy grave; and though the execration of an impious foe, were all thy funeral knells; yet, matchless patriot! thy memory has been embalmed in the affections of thy grateful countrymen; who, in their breasts, have raised eternal monuments to thy bravery!

But let us leave the beloved remains, and contemplate for a moment those virtues of the man, the exercise of which have so deservedly endeared him to the honest among the great, and the good among the humble.

In the private walks of life, he was a pattern for mankind. The tears of her, to whom the world is indebted for so much virtue, are silent heralds of his filial piety; while his tender offspring, in lisping out their father's care, proclaim his parental affection: and an Adams can witness with how much zeal he loved, where he had formed the sacred connexion of a friend: their kindred souls were so closely twined that both felt one joy, both one affliction. In conversation, he had the happy talent of addressing his subject both to the understanding and the passions; from the one he forced conviction, from the other he stole assent.

He was blessed with a complacency of disposition, and equanimity of temper, which peculiarly endeared him to his friends; and which, added to the deportment of the gentleman, commanded reverence and esteem even from his enemies.

Such was the tender sensibility of his soul, that he need but see distress to feel it, and contribute to its relief. He was deaf to the calls of interest, even in the course of his profession: and wherever he beheld an indigent object, which claimed his healing skill, he administered it, without even the hope of any other reward, than that which resulted from the reflection of having so far promoted the happiness of his fellow-men.

In the social departments of life, practising upon the strength of that doctrine, he used so earnestly to inculcate himself, that nothing so much conduced to enlighten mankind and advance the great end of society at large, as the frequent interchange of sentiments, in friendly meetings; we find him constantly engaged in this eligible labor; but on none did he place so high a value, as on that most honorable of all detached societies, the free and accepted Masons: into this Fraternity he was early initiated; and after having given repeated proofs of a rapid proficiency in the art, and after having evidenced by his life, the professions of his lips; finally, as the reward of his merit, he was commissioned the most Worshipful Grand Master of all the ancient Masons through North America. And you, Brethren, are living testimonies, with how much honor to himself, and benefit to the Craft universal, he discharged the duties of his elevated trust; with what sweetened accents he courted your attention, while, with wisdom, strength, and beauty, he instructed his Lodges in the secret arts of Freemasonry; what perfect order and decorum he preserved in the government of them; and in all his conduct, what a bright example he set us, to live within compass, and act upon the square.

With what pleasure did he silence the wants of poor and penniless Brethren ; yea, the necessitous every where, though ignorant of the mysteries of the Craft, from his benefactions, felt the happy effects of that Institution, which is founded on Faith, Hope, and Charity. And the world may cease to wonder, that he so readily offered up his life on the altar of his country, when they are told, that the main pillar of Masonry is the love of mankind.

The fates, as though they would reveal in the person of our Grand Master, those mysteries, which have so long lain hid from the world, have suffered him, like the great master builder in the temple of old, to fall by the hands of ruffians, and be again raised in honor and authority : we searched in the field for the murdered son of a widow, and we found him by the turf and the twig, buried on the brow of a hill, though not in a decent grave. And though we must again commit his body to the tomb, yet our breasts shall be the burying spot of his Masonic virtues, and there,

"An adamant monument we'll rear,

"With this inscription," Masonry "lies here."

In public life, the sole object of his ambition was, to acquire the conscience of virtuous enterprises ; *amor patriæ* was the spring of his actions, and *mens conscia recti* was his guide. And on this security he was, on every occasion, ready to sacrifice his health, his interest, and his ease, to the sacred calls of his country. When the liberties of America were attacked, he appeared an early champion in the contest ; and though his knowledge and abilities would have insured riches and preferment, (could he have stooped to prostitution) yet he nobly withstood the fascinating charm, tossed Fortune back her plume, and pursued the inflexible purpose of his soul, in guiltless competence.

He sought not the airy honors of a name, else, many of those publications, which, in the early period of our controversy served to open the minds of the people, had not appeared anonymously. In every time of imminent danger, his fellow-citizens flew to him for advice ; like the orator of Athens, he gave it, and dispelled their fears : twice did they call him to the rostrum, to commemorate the massacre of their Brethren ; and from that instance, in persuasive language, he taught them, not only the dangerous tendency, but the actual mischief of stationing a military force, in a free city, in the time of peace. They learnt the profitable lesson, and penned it among their grievances.

But his abilities were too great, his deliberations too much wanted, to be confined to the limits of a single city, and at a time when our liberties were most critically in danger from the secret machinations and open assaults of our enemies, this town, to their lasting honor, elected him to take a part in the councils of the State. And with what faithfulness he discharged the important delegation, the neglect of his private concerns, and his unwearied attendance on that trustment, will sufficiently testify ; and the records of that virtuous assembly will remain the testimonials of his accomplishments as a statesman, and his integrity and services as a patriot, through all posterity.

The Congress of our colony could not observe so much virtue and greatness, without honoring it with the highest mark of their favor ; and by the free suffrages of that uncorrupted body of freemen, he was soon called to preside in the Senate, where, by his daily counsels and exertions, he was constantly promoting the great cause of general liberty.

But when he found the tools of oppression were obstinately bent on violence : when he found the vengeance of the British court must be glutted with blood ; he determined that what he could not effect by his eloquence or his pen, he would bring to purpose by his sword. And on the memorable 19th of April,* he appeared in the field, under the united characters of the general, the soldier, and the physician. Here he was seen animating his countrymen to battle, and fighting by their side, and there he was found administering healing comforts to the wounded. And when he had repelled the unprovoked assaults of the enemy, and

†The Lexington Fight.

had driven them back into their strong holds, like the virtuous chief of Rome, he returned to the Senate, and presided again at the councils of the fathers.

When the vanquished foe had rallied their disordered army, and by the acquisition of fresh strength, again presumed to fight against freemen, our patriot, ever anxious to be where he could do the most good, again put off the Senator, and, in contempt of danger, flew to the field of battle, where, after a stern, and almost victorious resistance; ah! too soon for his country! he sealed his principles with his blood; then

"Freedom wept, that Merit could not save,"

But Warren's manes "must enrich the grave."

Enriched indeed! and the heights of Charlestown shall be more memorable for thy fall, than the Plains of Abraham are for that of the hero of Britain. For while he died contending for a single country, you fell in the cause of virtue and mankind.

The greatness of his soul shone even in the moment of death; for, if fame speaks true, in his last agonies, he met the insults of his barbarous foe with his wonted magnanimity, and with the true spirit of a soldier, frowned at their impotence.

In fine, to complete the great character, like Harrington he wrote; like Cicero he spoke; like Hampden he lived, and like Wolfe he died.

And can we, my countrymen, with indifference behold so much valor laid prostrate by the hand of British tyranny! and can we ever grasp that hand in affection again? are we not yet convinced, "that he who hunts the woods for prey, the naked and untutored Indian, is less a savage than the king of Britain!" Have we not proofs wrote in blood, that the corrupted nation, from whence we sprang, (though there may be some traces of their ancient virtue left,) are stubbornly fixed on our destruction! and shall we still court a dependence on such a state? still contend for a connexion with those who have forfeited not only every kindred claim, but every title to humanity! forbid it the spirit of the brave Montgomery! forbid it the spirit of the immortal Warren! forbid it the spirits of all our valiant countrymen! who fought, bled and died for far different purposes: and who would have thought the purchase dear indeed, to have paid their lives for the paltry boon of displacing one set of villains in power, to make way for another. No. They contended for the establishment of peace, liberty, and safety to their country; and we are unworthy to be called their countrymen, if we stop at any acquisition short of this.

Now is the happy season, to seize again those rights, which, as men, we are by nature entitled to, and which, by contract, we never have, and never could have surrendered; but which have been repeatedly and violently attacked by the king, lords and commons of Britain. Ought we not then to disclaim forever the forfeited affinity; and by a timely amputation of that rotten limb of the empire, prevent the mortification of the whole? ought we not to listen to the voice of our slaughtered Brethren, who are now proclaiming aloud to their country—

Go tell the king, and tell him from our spirits,
That you and Britons can be friends no more;
Tell him to you all tyrants are the same:
Or if in bonds, the never conquer'd soul
Can feel a pang, more keen than slavery's self,
'Tis where the chains that crush you into dust,
Are forg'd by hands, from which you hop'd for freedom.

Yes, we ought, and will; we will assert the blood of our murdered hero, against thy hostile oppression, O shameless Britain! and when "thy clond capt towers, thy gorgeous palaces," shall, by the teeth of pride and folly, be levelled with the dust; and when thy glory shall have faded like the western sun-beam, the name and the virtues of Warren shall remain immortal.

THE UNIVERSALITY AND BENEFICENCE OF MASONRY.

[From an address by the Dep. Prov. Grand Master of Cornwall, England.]

IN taking a cursory glance at the most ancient Fraternity whose members, though scattered throughout every country and clime in the universe, yet form one confraternal bond, I hope to be excused if I take the liberty in some instances of using the language of some of my brethren, whose sentiments are in unison with my own. We may first congratulate the brotherhood on the continued prosperity of the institution, and proceed without further delay to present something in the form of an annual report. It must be obvious that bringing into one form the constantly accumulating mass of matter connected with a society so wide-spread and important, will be desirable on many points. In doing so I first propose to narrate as briefly and perspicuously as possible, the transactions of the year; then to take a somewhat general review of the Fraternity, whether in our own province, in England generally, or in foreign parts; and finally, to show cause for enlarged support. In our province two Lodges have been constituted; the Cornubian, in which we now meet, and all will unite in the desire that it may increase in numbers and in every moral and social virtue; its present members are a safeguard, a guarantee that their Lodge will be close tyled against all intruders and cowans in Masonry;—the other Lodge is the *Loyal Victoria* at Calington, comprising a small body chiefly composed of those who are in some way or other engaged in agricultural pursuits in that rural district; I have reason to hope that they will be encouraged by some influential additions to their number. Though some allusion was made to these last year, they did not come under our regular registration; the number of registered Masons on the provincial record now exceeds I believe any former period. As it respects England generally, the number of Lodges added between the two registries of 1848 and 1849, was fifteen in various districts, comprising Pembroke, Isle of Wight, London, Southwold, New South Wales, Bombay, New Grenada, East Indies, New Brunswick, Sydney, &c. Though these latter are constituted and registered in the United Grand Lodge, yet it will be seen that the Lodges constituted under the Grand Lodge of England extend to almost all parts of the world. The Grand Lodges of Scotland and Ireland have also Lodges under their constitution in nearly all those districts, and in fact, on consulting the different reports we come to the conclusion that Freemasonry not only exists in Europe and the East, but in Africa also, and America, and is spread over a large portion of Persia, Japan, Egypt, Turkey in general, and even in China; indeed, the footsteps of this illustrious Order are to be traced in the most distant, the most remote ages and nations of the earth. We find it amongst the first and most celebrated citizens of the East. We find it amongst the first and most celebrated citizens of the West. We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings of Egypt, the sages of Greece, the philosophers of Rome, and even to the rude and gothic builders of a dark and generate age, whose vast temples still remain amongst us as monuments of their attachment to the Order. In no civilized age or country has Masonry been neglected. The most illustrious characters, emperors, kings, princes, patriots, nobles, sages and legislators, divines, authors, and artists have thought it their glory to protect and honor it. For the dignity and support of the Craft and science, Lodges are opened in every quarter of the globe, for it has been remarked that in whatever else men may dispute and disagree, yet they are unanimous in respecting and supporting a singularly amiable and harmless institution, which is calculated to annihilate all parties, conciliate all private opinions, inculcate charity, and bind all in harmony, sociality, and good-fellowship. Now it must be acknowledged that amongst so great a body as the Craft is composed of, and scattered as they are over nearly the whole face of the globe, though there are many who have and who now fill the highest posts in society, the luminaries in literature and science, and adorning the public, the bar, and the throne. We have lately lost a

brother in the Archbishop of Canterbury. Nelson was a Mason, Bonaparte was a brother; the hero of Waterloo has been enrolled in the Order, together with a host of the noblest of our nature; and though we happily live under the reign of our own Queen Victoria, who, being a lady, cannot unite herself with the Craft, her Majesty does not fail to patronize it. We also, with all other portions of the human family, have to name the unfortunates, those who, from unforeseen causes and calamities, have been hurled from the pinnacles of comfort and ease to the depths of misery and distress, and for such I would plead. We have, truly, institutions of an almost invaluable character, and first, the Fund of Benevolence; then the Royal Masonic Benevolent Annuity Fund for granting annuities to poor, aged and infirm Freemasons, of which there are now many, averaging perhaps above 20*l.* per annum; the Royal Freemasons' Charity for Female Children, being for the maintenance and education of indigent female children of reduced Freemasons; the Royal Masonic Institution for Clothing, Education, and Apprenticing the Sons of Indigent and Deceased Freemasons; the Asylum for Aged and Decayed Freemasons in course of erection, about, it is reported, to be incorporated with the Annuity Fund, a most desirable object in all respects; and also a recently adopted plan for granting gratuities to the widows of Freemasons dying in indigent circumstances. There are eight hundred and fifteen Lodges in the constitution of England according to the last register. Under Scotch and Irish Grand Lodges are numerous benevolent institutions; and in the sovereign States of Europe, including the Italian and German; in Asia, Africa, and America (the latter very numerous) I calculate in Masonic charity at least £50,000 per annum is dispensed. Considering, as I think we fairly may, that there is yet more need of enlarged benevolence, and that though this is a very large sum and perhaps the largest that any one body of persons called by the same name, distinguished by the same ancient forms and ceremonies which have been handed down from time immemorial; should we not endeavor to impress upon our brethren who are not members of Lodges, the necessity of their becoming so much the nearer allied to us, and to those great and important charities which it is the honor and glory of the institution to call its own? Surely those who are so situated cannot have duly considered, that the trifle of two shillings per annum which is the amount subscribed by the Lodges for each member to the Grand Lodge, when multiplied by the Brethren in their position, would become in the aggregate a sum sufficient to relieve many of the fatherless and widows, to rescue from want and suffering many a brother in distress, or place his child or children in the school of industry. In foreign countries, and even in hostile lands, the *distressed* have met with succor, and the forlorn with cause for hope; even the murderous weapon of the brigand has been known suddenly to fall from his grasp, and in the field of blood and slaughter the prostrate soldier has beheld the avenging blade of his opponent miraculously arrested in its descent. And while its influence is diffused to every corner of the world, I trust it will continue to be as it ever has been, the bane of oppression, the enemy of disorder, the promoter of civilization, the friend of uncorrupted science and true benevolence.

KNIGHTHOOD.

[From the address of Sir JOSEPH A. PETERS, Grand Master of the Grand Encampment of Kentucky, before that body, at its annual assembly in June last.]

NEARLY eighteen months have elapsed since our last Annual Convocation, and no application for Dispensations or Charters for the establishment of any new Encampments have been made—and although nothing has occurred during that time, so far as I am apprized, to mar the peace and harmony of any of the Encampments under our jurisdiction or their members—yet, Sir Knights, I regret to say we have no cause to congratulate each other, for nothing has transpired to encourage the hope that our numbers are as rapidly increasing as we could desire. What, I ask, has caused this apparent check to the onward march of our

glorious principles? It cannot be any thing in the principles, for all who know any thing about them, must admit that they are peculiarly adapted to the spirit of the present age, and particularly so to this people amongst whom it is our good fortune to live, whose ruling characteristics are morality, gallantry, charity, and hospitality—and any institution founded upon and controlled by such principles, exemplified in the conduct of its members, must meet with encouragement and success at the hands of such a people.

The reason then, Sir Knights, why we are not increasing more rapidly and doing greater good, must be the indifference and want of zeal upon the part of our members. Let us arouse from this seeming lethargy, and although the necessity no longer exists which induced our noble and chivalric predecessors, the founders of our Orders, to wield their swords against the Infidel through a long and bloody strife, performing deeds of valor that astounded the world, until the Cross triumphed over the Crescent; neither is it expected, as it was of the Sir Knights in the days of tilt and tournament, that we should enter the lists on prancing steeds, with waving plume and glittering armor, to shiver lances with opposing rivals, their chief reward the approving smile of beauty. These things have all passed away with the barbarous and dark ages; but, Sir Knights, a different field is before us, and although we may not win the glory and renown that crowned the heroic Knights of the Crusades, we can perhaps do more substantial good for our fellow-men. It is our high privilege and sacred duty to inculcate morality, practise virtue, soothe the suffering of the afflicted, relieve the distresses of the needy, to protect and defend the weak and innocent, and in short to carry out and practise through all the varied departments in life such principles as will draw upon us the smiles of Heaven and the approval of all virtuous and enlightened communities.

Suffer me, Sir Knights, to urge upon you the importance of living up to our high vocation, and rest assured, if we do, our ranks will increase so rapidly that very soon Encampments will spring into existence in every town and village throughout our favored land.

In conclusion, Sir Knights, permit me to return my warm and heartfelt thanks for the honor you have conferred in elevating me to the first office in this Encampment. I am now about to retire from that office, but through my remaining pilgrimage on earth, the fact that I once enjoyed your confidence and received so high a compliment at your hands, will ever be my proudest recollection. Accept, Sir Knights, each one of you my best wishes for your future welfare; and may our beloved Orders increase and flourish until they accomplish great good, and exercise that influence to which they are entitled by their high and holy principles.

MASONIC ANECDOTE.

THE Surgeon of a large trading vessel left England on a voyage that was calculated to extend over three years. The passage was not congenial to his nature, for the captain behaved to him with contempt, and he was not, therefore, treated as he ought to have been by others. The motive for the captain's conduct arose from the Surgeon's non-compliance with certain speculative views which affected the interests of the owners, as well as the comforts of the ship's company, which circumstances it would have been imprudent to have divulged, as such a course would have drawn upon him all the severity it was then in the power of a sea-captain to inflict.

On reaching a distant port, the Surgeon left the ship, preferring to throw himself on the consideration of strangers rather than to endure a continuance of such cruel treatment, and his prospects were brightening. Several passengers, however, who were desirous of returning home, would only take berths in the ship on condition that the Surgeon would resume his duties, his character being highly esteemed. On this, the captain, by apologizing for his past conduct, by

promises of amendment in himself, and of full pay and privileges, succeeded in changing the determination of the Surgeon, much to the satisfaction of the passengers. The Surgeon packed his movables, and consigned them to a person to convey them on board. He saw his trunks secured on a sort of cart, which drove off, he himself followed at a brisk walk. On the cart nearing the place where the boat was waiting, he observed the driver to use increased speed and turn suddenly into a path-way, where in an instant he was out of sight! The blue Peter was at the mast-head, not a moment was to be lost, and the poor fellow boarded the ship without even a change of linen. The passengers kindly supplied him many things, but the captain's conduct became harder than ever; to jeers on his misfortune, succeeded every species of vindictiveness in his power; his end had been answered, he had obtained passengers, with their money and stores, and he forgot all his promises to the Surgeon, whom he unceremoniously dismissed on his arrival at Calcutta, and who became a wanderer and an outcast in the "City of Palaces."

But the Surgeon was a Mason, and in the hour of need—starving, and scarcely clothed—he remembered that as he had promised to relieve others in trouble, he was probably himself entitled to ask relief. He applied to a Provincial Grand Officer, who supplied his immediate wants, and shortly enabled him to make a decent appearance; soon after which he was engaged by a native gentleman in the upper provinces, as a secretary and medical attendant, in which capacity he still remains. Before leaving Calcutta, he called on his friend, the Grand Officer, and repaid the advances, with the most grateful acknowledgments for the powerful and truly Masonic kindness afforded him in the hour of affliction.—*London Review.*

MASONIC INTELLIGENCE.

FLORIDA.

Further extracts from the proceedings of the Grand Lodge of Florida:—

WIDOWS OF MASONS.

The following question was submitted to the Grand Lodge of Virginia: If a Mason should die, and leave a widow, the widow should again marry a gentleman who is not a Mason, at the death of the second husband, has the widow a claim upon the institution for charity or other relief?

The principle in the question has been decided by the United States Pension Office, where the widow of a soldier marry's again, she is still considered as the widow of the soldier, after the death of the second husband, and entitled as such to a pension. We consider the widow of a Mason entitled to all the benefits of the Institution during the life of her second husband, or after his death. A contrary principle would be against sound policy, as it would operate in restraint of marriage.

TRIAL BY COMMITTEES.

We observe the following order in the proceedings of the Grand Lodge of New Jersey:

The Chair appointed Brothers John Garride, Ezra Durand, and John R. Crockett, to try the charges against Past Master P. Alling and Joseph Hollinsworth.

The right of a Mason to be tried by a Lodge is as perfectly guaranteed by the Constitution of Masonry, as the right of trial by jury is guaranteed by the Constitution to the citizens of the United States. The power, in this instance, attempted to be transferred from the Lodge to a Committee, is a manifest violation of the rights of a Mason. Your Committee, therefore, believe sentence pronounced by the Committee would be clearly null and void.

PUBLICATION OF THE REJECTION OF APPLICANTS.

The Grand Lodge of Kentucky, "*Resolved*, That the Brother Grand Secretary omit publishing the rejections of an applicant for initiation in Duval Lodge, No. 29."

We fully concur with the Grand Lodge of Kentucky, in this Resolution, as much evil results from such publication.

The Grand Master of the Grand Lodge of Missouri says, in his Address, "The practice of publishing the names of rejected candidates for Masonry, has grown up in the Grand Lodge under the precedents of some of our sister Grand Lodges. To my mind this is a practice founded in error. It fails to accomplish the end desired: it takes from the petitioner, in the eyes of the world, at least that which it cannot give, and therefore it ought to be abandoned."

If he has been no gainer, he certainly should be no loser by any confidence he may have reposed in us.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its annual session in Concord in June last. We make the following extracts from the opening address of the Grand Master:

THE DANGER OF PROSPERITY.

Highly prosperous condition in all human affairs and relations, is ever attended with peculiar dangers;—nor is the Masonic institution an exception. One great evil, to which we are more liable when floating on the joyous tide of prosperity, than under other circumstances, is laxity of discipline:—permitting transgressions of the laws of the Order, and violations of its principles and duties, to pass, without subjecting the offender to those wholesome penalties, whose tendency is to reform the erring Brother, and preserve the purity of the Institution. Another danger deserving our most serious consideration, and which is too apt to be overlooked in seasons of great prosperity, attends the admission of applicants into our mysteries. When petitions for initiations are frequent and numerous, the danger of receiving those not worthy, is greatly increased. Candidates are not subjected to that rigid scrutiny as regards their worthiness and qualifications, which the constitutions of the Order imperatively demand.

We cannot be too often, or too forcibly reminded of our solemn duty in the all-important matter of admitting new members into our time-honored Institution. The qualifications of a candidate for the honors of Masonry, should be of a positive nature. It is insufficient that nothing of a vicious character is known respecting a candidate; the question should be,—is he truly a virtuous man, one who fears God and works righteousness? Nor should an individual whose moral character is defective, be admitted under the hope that he may thereby be made better. If we would that the Masonic temple would endure, able to bear the buffetings of the storm, and the shock of the tempest, we must take heed that the materials which are to compose it, be not only hewn and squared, but likewise sound to the very heart's core. Let the honors of Masonry be conferred only on those thus carefully selected, and our Institution will be as enduring as the everlasting hills. How impressive and emphatic the language of the good old charge—"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the Art, he will never be a stupid Atheist, nor an irreligious libertine."

MODERN INNOVATIONS.

The present time is remarkable for the great number of societies and associations, which have been formed for a variety of purposes and objects; and as many of the members of our Fraternity, are connected with these different associations, care should be taken that no changes in our peculiar modes of action in our business transactions, are suffered to creep into the Order.

As regards the principles of Freemasonry, no improvement can possibly be

made; therefore no place for change is found; and for this reason—Masonry is an institution “founded (to use the language of our illustrious Brother George Washington) in the immutable laws of truth and justice.” But in performing our ordinary business, some well-intentioned Brothers may, without reflection, adopt the opinion, that changes with us, assimilating our practices to those of the associations of the day, might be advantageously introduced;—and this view in some cases, and carelessness or inattention in others, has probably been the cause for the introduction in some portions of the Order, of the changes referred to.

I will notice some of them. *Adjourning a Lodge.* This is irregular. A Masonic Lodge should be closed, or the Craft should be called from labor to refreshment. *Voting by ayes and noes.* This is contrary to ancient usage. The true Masonic mode of voting, when ballots are not required, is by show of hands. Another practice is, appealing to the Lodge from the decision of the Master. This is not in accordance with Masonic law. In reference to this practice, I would remark that the Master of a Lodge is amenable to the Grand Lodge for all his official acts; therefore the Lodge has a sure and certain remedy for any dereliction of duty, or violation of right, on the part of its Master; and can always have access to the Grand Lodge for redress.

Obituary.

Herman Lodge, No. 39.—Quincy, Ill., Sept. 20, 1850.

WHEREAS certain information has been received in this city, confirming the melancholy rumor of the death of our much esteemed friend and Brother, CHARLES STEINAGEL, on the plains, while on his journey with his wife and children to California, and feeling it to be a duty, which as Masons and friends we owe to his memory—we cannot refrain from expressing our feelings on the occasion. Brother Charles Steinagel, as a man, was beloved and esteemed by all that knew him—a sincere friend, a devoted husband, an affectionate father, a dutiful son, loving and beloved Brother,—his friends and relatives mourn his loss and are consoled only by knowing that when a good man rests in the sleep of the grave—he only sleeps to awake in immortality. As a Mason he was a shining light, ever ready to work on the level and act upon the square. As the first Master of Herman Lodge his memory is particularly endeared to its members, and the manner in which he worked and presided over its deliberations will not soon be forgotten. He is gone to the Grand Lodge above, where the Chief Architect of the Universe presides, and none who knew him can doubt his admission into the Celestial Lodge above. To his poor widow and orphan children by birth and adoption, we offer our consolations and tender to them this our memento of his virtues and character, and as evidence of our esteem for his character and respect for his memory,

Be it Resolved, That a copy of the preamble and resolutions be forwarded to the widow and mother of our departed Brother.

Resolved, That a copy be also sent for publication to the *Masonic Review*, Cincinnati, Ohio; *Masonic Signal*, St. Louis, Mo.; and *Masonic Magazine*, Boston.

Resolved, That as a token of respect for the memory of our beloved Brother, the furniture, jewels and implements of Herman Lodge be dressed in mourning for the space of six months, and that each Brother wear the usual badge of mourning for the space of thirty days.

Signed,

JOHN H. HOLTON, }
A. JONAS, } *Committee.*
ROBERT VOETH, }

A true copy from the minutes.

Attest,

ROBERT VOETH,
Secretary Herman Lodge No. 39.

Quincy, Ill., Sept. 20, 1850.

MASONIC CHIT CHAT.

DEATH OF HON. ASA T. NEWHALL.—It has become our painful duty to record the death of this estimable Brother. He died at his residence in Lynnsfield, on Wednesday, the 18th Dec. last, aged 71 years, and was buried on Saturday the 21st. The Grand Master, and several of the officers of the Grand Lodge of this State; the officers and members of Jordan Lodge, Danvers, and Brethren from Salem, and neighboring towns, were present in their appropriate regalia. The services at the grave were performed by Rev. Br. Benj. Huntoon, one of the Grand Chaplains of the Grand Lodge. The deceased had just been elected, for the second time, J. G. Warden of the Grand Lodge of this State, and was to have been installed on the 27th ult. He had previously been Master of Jordan Lodge, and Dist. D. Grand Master for the second District. He was an intelligent and active Mason, and most reputable citizen. He had been much in public life, and had held a seat at the Senate Board of this Commonwealth. Universally beloved by his Brethren, his loss will be felt by them as a calamity.

SUSPENSION OF BY-LAWS.—Our correspondent at Oxford, Miss., will perceive, by reference to the first article in the present number of this Magazine, that we had incidentally answered his inquiries, as to the power of a Lodge to suspend its By-Laws, previously to the receipt of his communication. Presuming that the answer referred to will be sufficient for his purpose, we have not thought it necessary to make his inquiries the subject of a separate article. We will however, add to what has already been said, that a clause in the By-Laws of a Lodge, authorizing their suspension for any purpose, whatever, would not, we think, meet with the approval of the Grand Lodge having jurisdiction in the case. By-Laws are made to protect the rights of the minority, against hasty and impulsive action on the part of the majority, as well as to secure a safe and good government for the whole Lodge. If the power to suspend be conceded to the majority, then the purposes for

which By-Laws are framed, may, at any moment, be defeated.

☞ The Grand Lodge of this State held its annual festival in this city, on the 27th ult. The body assembled in the morning at 9 o'clock, for the purpose of imparting, through the Grand Lecturers, instruction in the ritual. A large number of Lodges were represented by their proper officers.

In the evening, the officers of the Grand Lodge were installed, with appropriate ceremonies. The address was delivered by W. Br. LUCIUS R. PAGE, Esq. of Cambridge. We have neither space nor time for particulars.

THE TRESTLE-BOARD.—A correspondent asks how he can remit \$1.25 for a single copy. We answer—Send a \$1 bill, and 25 cents in Post Office stamps, which can be had of the Post Master; or unite with another Brother and order two copies,—in which case send a *quarter eagle*, or \$2.50 in gold, fastened in the letter by a wafer; or, order four copies, and send a \$5 bill.

☞ A correspondent at Eufaula, Ala., under date of Dec. 14th, writes as follows:—"The Grand Council of the State of Alabama, at its last convocation, (just closed,) and at which I had the pleasure to be present, adopted as its Text-Book, the "TRESTLE-BOARD," as published by you.

"The annual communication of the Grand Lodge and of the Grand Chapter, exhibited, in the fullest manner, the unexampled prosperity of our Order. So large an increase in numbers has never before been equalled."

☞ We learn that the Grand Lodge of North Carolina has located the contemplated Masonic College in that State, at Oxford, in Granville county. The vote was a unanimous one, and we are told the site selected is altogether eligible for the purpose.

☞ R. W. Br. Lory Bacon, of Augusta, Me., is an authorized agent for the Magazine and Trestle-Board.

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VOL. X.

BY C. W. MOORE.

NO. VII.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

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BOSTON, JUNE 1, 1851.

[No. 8.]

MASONRY IN NEW YORK.

THERE would seem to be an unaccountable fatality attending our Institution in New York. Our Brethren there have scarcely emerged from one difficulty before they are plunged into another. Perhaps this may be in some degree attributable to the mixed character, and consequent diversity of tastes, habits and modes of thought, of the population. Men coming from different quarters and sections of the old world, naturally, and almost inevitably, bring with them the individual and national peculiarities, perhaps the prejudices, of the localities in which they have been reared and educated. When brought together into a common circle or community, they therefore find it difficult to accommodate themselves to each other, and to those with whom they are here necessarily associated. The natural consequence of this difficulty is, that strong and marked differences of opinion spring up, and with them the latent national, political, and religious prejudices, if any before existed. The passions are aroused, angry disputes ensue, the harmonizing precepts of the Lodge are forgotten, and the mild and gentle influences of the Order are disregarded. Dissention and disunion are the result. If however this were the only cause of uneasiness, there would be grounds for a reasonable hope, that by the exercise of that charity which is so beautifully illustrated and enforced by our symbols and in our ritual, it might ultimately be removed; and that all would learn from the unpropitious consequences of the past, to respect each other's opinions,—to throw the broad mantle of fraternal kindness and forbearance over the imperfections and foibles of their erring Brethren. But, unfortunately, it is not so. There are other and less excusable causes in operation. An unworthy and unmasonic spirit of personal ambition, love of power, official distinction,—an *opinionativeness*, and consequent insubordination, are too manifest to be mistaken; and this is probably the principal, if not the exclusive source of all the serious troubles and dissentions which have,

within the last quarter of a century, marred the otherwise fair escutcheon of our Order in New York.

To this source may be traced the origin of the disunion which took place in the Grand Lodge in 1823,—an event which, in its consequences, brought more discredit upon the Institution, and produced more individual suffering, than all other causes combined, to be found in the record of Masonic history for the last hundred years. It led to the establishment of separate Grand Lodges, exercising concurrent jurisdiction over the whole State. A spirit of rivalry soon sprang up between them,—not of which could “best work and best agree,”—but which should enroll upon its list the largest number of Lodges, and the greatest number of adherents. Charters were had for the asking, and rival Lodges were created by both parties, without reference to the wants or the fitness of the location. These Lodges soon, and very naturally, caught the spirit of the parent bodies; and the strife with them was, which should exhibit the largest list of initiates,—which could boast the greatest numerical strength. Character was at a low estimate, and was scarcely taken into the account: and money was of as little consequence. If a man, no matter as to the fitness of his qualifications, was willing to be initiated, and would pay the fee with a worthless note, which neither party ever expected to be realized, he was caught up and enrolled as a “true and trusty Brother.” This state of things could not last long. It was rapidly supplying the elements of the black and terrible cloud which in 1826, burst upon the State, spreading in its mad career devastation and suffering over the whole of the northern and western sections of the country.

To the same source may also be traced the disruption of 1837. The establishment of St. John's Grand Lodge was the result of an arbitrary and unadvised exercise of a doubtful power; and the continuance of its existence for the long term of thirteen years after the division might have been amicably adjusted, was the fruit of the unbending obstinacy of an opinionative will. So of the schism of 1850. The love of office, of power, of control and dictation, a disregard of the rights and wishes of the majority, insubordination to legitimate authority, a determination to rule or ruin, are the causes which have placed our Brethren in New York in their present unhappy relation to each other. And as like causes will always continue to produce like results whenever they are called into active operation, a different and more auspicious state of things can scarcely be expected, until the true principles of our Institution are either better understood or more sacredly respected by Brethren who assume or are entrusted with the exercise of power in its government.

Is this likely soon to be realized? We fear not. Already the seeds

of new difficulties,—of further unhappiness and division among Brethren, have been sown. The bitter fruit is soon to be gathered. One of the best and most respectable Lodges in the city of New York,—composed of many honest and true hearted Masons,—foreigners indeed, but nevertheless zealous and faithful though mistaken Brethren,—faithful in all things but in their allegiance,—has, we deeply regret to learn, recently surrendered its Charter to the Grand Lodge of the State, and taken out a new one under the Grand Lodge of Hamburg, in Germany. These Brethren have, beyond a doubt, thrown themselves without the circle of Masonic intercourse and fellowship with the Lodges in the United States. They are hereafter to be regarded as strangers in the household of their Brethren. Their Lodge is to be cut off and cast aside as a diseased limb of the body. And what has produced this result? An answer has been told us; but perhaps a more satisfactory one may hereafter be given. But what are to be the consequences, beyond the immediate interests of the seceding Lodge? The Grand Lodge of Hamburg has violated the jurisdiction of the Grand Lodge of New York. If it has done so from the want of proper information, as to the jurisdictional rights of the Grand Lodges in this country, it will, probably, on being more correctly informed, recede from its present position and recall its Charter. But the presumption is, that it has acted understandingly, and in accordance with what it, in common with other continental Grand Lodges, believes to be the prerogatives of all governing bodies in Masonry. If this be so, it will probably persist in its determination. What is to follow? The Grand Lodge of New York cannot yield to the claim set up by the foreign body, without endangering the jurisdiction of every Grand Lodge in the country. Non-intercourse between these two Grand Bodies follows as a consequence. But how is it to affect the relation of Brethren under their respective jurisdictions? and what, in view of the circumstances, will be the duty of the other Grand Lodges in America? These questions may hereafter be of some interest. At present it is not necessary to discuss them.

But the difficulties, present and prospective, in New York, are not limited to the Grand Lodge of the State. It might be better for all parties if they were. As if there were not room enough, or that apology for a longer continuance of schism and distraction in that body, could not be found, certain parties have turned their attention to what are technically termed the ineffable or sublime degrees of Freemasonry; and, having assumed to organize a body which they style a Supreme Council of the 33d degree, and to exercise powers which belong only to a regularly constituted Council, shamelessly denounce, in vulgar and abusive terms, a

body which has existed and been recognized as regular, by every Supreme Council of respectability and lawful authority, in this country and in Europe, for nearly half a century.

In a circular dated at New York, on the 7th April last, these parties charge, that the Supreme Council over which J. J. J. GOURGAS, Esq. presides as Grand Commander, is an irregular body, and assumes to exercise powers with which it is not lawfully invested. Neither of these charges is true; and it is not uncharitable to believe that their authors know this to be so.

The Supreme Council for the Northern Jurisdiction was established in 1813, by virtue of authority derived directly from the Supreme Council at Charleston, S. C., and in strict accordance with the provisions of the Secret Constitutions of the Order. Its legality has never before been called in question. The Mason has never before been found, reckless enough of his own character for veracity, to assume the responsibility of affixing his name to a charge so utterly destitute of truth, and so wholly indefensible and inexcusable. There is not a supreme governing Masonic body in the country, whose archives furnish more plenary and conclusive evidence of the regularity of its organization and lawful existence, than are to be found in those of the Council which is boldly denounced by the parties referred to as "fictitious."

The allegations that this Council has assumed powers not belonging to it, and that its Grand Commander has "claimed supervision over all Chapters and Encampments, (Grand and Subordinate,) in the Northern part of the United States," and "conferred the R. A. degree proper, on a single candidate, without the presence of the constitutional number of R. A. Masons," are equally untrue, scandalous and abusive. No such claim has ever been advanced by either of the regular and lawful Councils in the United States. The irregular Council at New Orleans has recently assumed the exercise of such a power; but for this the regular Councils are no more responsible than were the Masonic Fraternity of the country for the unlawful acts and doings of the late St. John's Lodge; or than they are for what these parties have already done or may hereafter think proper to do, in their capacity as a spurious and clandestine association.

The personal abuse of the aged and respected Brother who presides over the Northern Council, is equally unmasonic and ruffianly, and cannot fail to recoil with crushing force upon its authors. Br. Gourgass understands his Masonic duties and obligations too well, and is too faithful a Mason, to be guilty of any act derogatory to his own character or disrespectful to the rightful authority of others.

The New York "Keystone," of the 7th ult.,—into the columns of which the abusive circular in question was injudiciously admitted,—contains the following article, the writer of which, though unknown to us, is probably a member of the Northern Council :—

TO THE EDITOR OF THE KEYSTONE :—

Dear Sir and Br. :—I have been both astonished and mortified to see in the Keystone, of the 23d ult., the publication of a document signed by H. C. Atwood and others. You are doubtless ignorant of the true state of the matter, or you would not have given currency to that most shameful charge against some of the best men of our Order.

The body from which that document has emanated is spurious—the coinage of Br. Atwood. He had no more authority to found this "Council," than he had to form Grand Lodges, Chapters, or Encampments. His Grand Lodge has been abolished, and his Chapter and Encampment acknowledged, but his "Council" is disavowed *in toto* by the regular bodies. Of these there are two for North America ; the one located at Charleston, at the head of which is the Rev. Br. Honour, for the Southern jurisdiction ; and the other at New York, over which presides Br. J. J. J. Gourgas. His authority extends over the Northern jurisdiction. The Council at Charleston was organized by the proper authority from Europe, in 1783, and her jurisdiction extended over the whole of North America. In 1813 the Council in New York was established by the Charleston body, who sent a special deputy for that purpose. Br. Gourgas holds his office by direct succession, and his authority is derived through the Charleston Council from the mother institution in Europe. There are proper official documents to prove all this.

Now Br. Gourgas, a man whose silver locks entitle him to respect, and who has been for nearly half a century an honored Mason, is in this document styled an "impostor," and shamefully vilified. All who affiliate with him are styled "cowans," and represented to be "deadly enemies of the honor of the Craft." It is stated that Br. Gourgas has conferred the Royal Arch Degree upon *one* individual. This is false. I was present, and assisted in conferring the ineffable degrees upon the person alluded to. He received the Royal Arch of Solomon, a distinct degree. Great care was taken so to inform him that he might not suppose he was receiving the Chapter degree. Any one, at all acquainted with the ineffable degrees, knows the distinction. At no other time has Br. Gourgas conferred a degree. He disavows, and always has, any interference with Blue Lodges, Chapters, and Encampments. In the Freemasons' Monthly Magazine, for November, 1845, there is a document issued by the Charleston Council, in which this matter is touched upon. That Council disowns all interference, or wish to interfere with Lodges, Chapters, or Encampments, and this document from our parent Council we have endorsed. There never has been any interference with these bodies by regular lawful Councils, but only by such cowans as the one in Louisiana and their sister body in New York. In the registry of the Grand Lodge of Ireland, the Charleston and New York Councils are recognized as the only lawful Councils for North America, the Duke of Leinster so attesting, and their list of officers being given each year.

A BROTHER.

Our New York Brethren owe it to the Fraternity of the country, of the world, and to themselves, that their internal divisions should be forthwith reconciled, and peace and harmony restored to their own household.

The Grand Lodge, with the co-operation of the true and good Brethren of the State, has the power to do this. Let it at once put its stamp of reprobation upon every Mason under its jurisdiction, no matter what his position may be, who attempts to sow the seeds of discord in any part of its vineyard. Let each and every Brother be made distinctly to understand that so long as he remains enrolled on the records of Masonry within the State of New York, he will be required to respect the laws of the Institution, to be governed by its principles, and to render full and implicit obedience to the supreme authority ; and the existing evil will soon be cured. If not, let the diseased limbs be cut off and cast among the rubbish as unfit for the builders' use.

THE SECRET BALLOT.

THE Grand Lodge of Vermont, at its late annual communication, adopted the following report and resolution on the right of private ballot. We believe the resolution to be based on correct principles, and therefore take pleasure in transferring it to our pages :—

*To the M. W. Grand Lodge of Vermont :—*The Committee to whom was referred that part of the Grand Master's Address which relates to the right of private ballot, and which states a case where a Brother stated he should oppose the admission of the petitioner, but refused to give his reasons therefor, and asks, "Can his Lodge deal with him for this, or in any legitimate way interfere to prevent the carrying out of his avowed intentions?" respectfully report—

That we fully coincide in the decision of the Grand Master upon this subject, and recommend the adoption of the following resolution :—

Resolved, That no secular Lodge has the right to interfere with the right of private ballot, when exercised by one of its members ; that if a Brother chooses to avow his hostility to a petition, and does not disclose his reasons therefor, he stands in the same position as if he had cast a black-ball, and his reasons cannot be demanded by his Lodge ; nor can they in any way deal with him for so doing. Should he voluntarily state his reasons, then he makes them the property of the Lodge, who, in that case only, have the right to judge of their Masonic validity.

Respectfully submitted.

SAMUEL WILLSON,	} Committee.
PHILIP C. TUCKER, JR.,	
ISAAC T. PARISH,	

We have heard it suggested that, possessing the right of secret ballot, any member, from revenge or other improper feeling towards the Lodge, or its officers, might prevent the admission of any candidates whatever ; and thus cripple, if not ultimately destroy the Lodge. But this is a kind of "special pleading," or a "begging of the question," which is not entitled to much respect, as a matter of argument. When such a case occurs, it will be time enough to look for the remedy. If the reason urged be worth any thing, in this particular, it will hold equally good

against the manufacture of gun-powder, or other destructive agents, that may be used for unlawful purposes. It is not safe to assume that, because he has a pistol in his possession, a man intends to take the life of his neighbor. If he declare such intention, the law will take cognizance of the declaration; or, if he commits the act, it will inflict the punishment due to it. So if a member of the Lodge avow the motive, or commit the act, and it be proved upon him, the remedy, or the punishment, may be easily found and applied. The principle of the resolution is a correct one, and the rule is not to be rejected merely because it may be abused.

PRACTICAL OPERATION OF MASONRY.

THE practical operation of the principles of Freemasonry is beautiful illustrated by an interesting incident which has recently occurred at Flushing, in the Netherlands. In the words of Brother John Lloyd, Secretary of St. Patrick's Lodge, No. 8, at Cork, Ireland, by whom the correspondence given below was furnished to the London Review,—“it shows at once the value and importance of Masonry—the universality of the ‘mystic tie,’ and the high privilege and advantage of membership therein.” The captain of an English ship while lying at Flushing, sickened and died. On looking over his papers, the agent of the vessel discovered his “Grand Lodge Certificate,” and, being himself a Mason, handed it to the officers of the Lodge l’Astre de l’Orient, who, acknowledging the tie of Brotherhood, immediately claimed the body and conveyed it to their Lodge room. After suffering the usual time to elapse, the Brethren of the Lodge assembled and formed in procession, to pay the last tribute of respect to the remains of their deceased Brother. The rest is told in the following letter addressed to the Lodge of which the deceased was a member :—

The Master, Wardens, and Memberr of the Lodge, “l’Astre de l’Orient,” at Flushing, Netherlands, to their honorable Brethren the Master, Wardens, and Members of the Lodge No. 8, at Cork, Ireland.

“WORTHY BRETHREN,—We regret to inform you, that on the 6th of November last, we received intelligence of the death of John Holliday, captain of the English barque —, then laying in the Roads of Flushing; at the same time receiving, through his agent in this place (also a member of our Lodge), the certificate of the said John Holliday, having been duly initiated in our sacred Order, in your honorable Temple.

“We hardly need assure you, worthy Brethren, that on that intelligence your Brethren of this Lodge could not for one moment hesitate to fulfil the sacred duties devolved upon us, in regard to the mortal remains of a Brother Mason, who, according to the inscrutable designs of the Great Architect of the Universe, was cut

off in the midst of health and strength, far from his home and friends, in the land of strangers.

"We duly appreciated that, although our said Brother, as a private individual, was in reality a stranger to us, yet he was a member of that society of Brethren, who, under the unassuming name of Freemasons, are found diffused over the whole known world. As a member of that Fraternity, death found him in the midst of Brethren, differing with him in country and manners, but impressed with the spirit of the same Order.

"As such we claimed the mortal remains of our deceased Brother; and, until their final interment, deposited them within the walls of our Temple.

"On Monday, the 11th of November last, at twelve o'clock at noon, the Brethren, members of this Lodge, and a considerable number of Brethren, Freemasons, residing in this place, assembled together in 'Funeral Lodge,' from whence they proceeded in stately procession, to the public burial-ground, at some little distance from the town, where the coffin was taken from the funeral carriage by the requisite number of Brethren, and by them carried to its final place of rest, and followed by the whole procession. Whereupon our Br., D. Fagg, an officer of this Lodge, briefly addressed the private friends, acquaintances, and shipmates of the deceased, in their mother language, directing their attention to that particular instance of human frailty, the uncertainty of life, and the vanity of all human pursuits; alluded to the sincerity of our attachment to the principles of our Order, in thus assembling to consign to the earth, from whence it came, the mortal remains of a Brother Mason, a complete stranger to the majority of those present; and, finally, exhorting us all so to live, that when our earthly career will be at an end—be it soon, be it late—we might be enabled to prosecute our journey without dread of apprehension, to that far distant country from whence no traveller returns.

"Our Br. A. Ruysch, late Master of this Lodge, then addressed the assembled Brethren in an impressive speech, in the Dutch language; particularly directing our attention to the solemn performance in which we were engaged, exhorting us to continue in the exercise of Brotherly love, even until the grave, and thereby to demonstrate before the world our attachment to the sacred Order of Freemasonry.

"The corpse having then been duly consigned to its final place of rest, the procession returned to the Lodge, where our venerable Master, Y. W. Van Horn Van Burgh, addressed the assembled Brethren, in a speech both energetic and elaborate, demonstrating, at full length, the impression which the performance of the day should make upon us, and the manner in which we ought here to live, that at the other side of the grave, we might reap the fruits of our Masonic labor; concluding with sincere thanks to the Brethren for their kind and zealous willingness in the performance of the sacred duties in which they had been engaged.

"With these particulars, worthy Brethren, we conclude our present task, sincerely wishing the Great Architect of the Universe may long exempt you all from further bereavement, and enable you to continue to work for the attainment of the sacred pursuits of Freemasonry.

"We hereby enclose the certificate delivered by your Lodge to the deceased Br. John Holliday, and trusting you will favor us with an acknowledgment of the receipt of these presents, we subscribe ourselves with sincere sentiments of Brotherly love,

"The members of the Lodge 'l'Astre de l'Orient, at Flushing, and in their name,

"Y. W. VAN HORN VAN BURGH, Master.

"W. DE KRAIFT, 1st Warden.

"C. I. WALENG, 2nd Warden.

"VAN DUREN DUTILTZ, Secretary."

"Flushing, January, 1851.

THE TRESTLE-BOARD.

THREE thousand copies of this work, in its improved form, have been sold since the 24th day of June last. They have been distributed and the work is now in use in the Lodges in all parts of the United States; and liberal orders for it have been received from the British Provinces, England, and other parts of Europe. The demand for it has greatly exceeded our most sanguine expectations, and so far as we know or have heard, it has every where been received with approbation. It is rapidly coming into general use, not only in the Lodges, but in the Chapters, Councils, and Encampments; not merely in this country, but in the adjacent Provinces. The effect of this must inevitably be to facilitate, and finally to bring about a greater degree of uniformity in the work, in all the branches of our Institution, than can otherwise be secured and retained. It is not claiming too much for it to say, that it is the most complete and perfect Text-Book that has ever been published in this country or in Europe. It contains every thing, proper to be written, that is necessary for the working of the Lodge, or that can be required by the Master in the full discharge of all his duties; and for the Grand Lodge and its officers, all the forms, ceremonies and directions necessary to a proper discharge of their duties, so far as they can consistently be supplied in a printed manual. The Chapter illustrations, historical and ceremonial, including the Order of High Priesthood, are as full and complete as they can be made, and are carefully and precisely adapted to the work as approved by the Gen. Grand Chapter of the United States. That part of the work designed for the use of Councils of Royal and Select Masters, embraces the only complete manual of those degrees ever published,—including, besides the usual illustrations, an entire *Installation Service*. The portion of the work intended for the use of Encampments, has been arranged with great care and accuracy, and is strictly adapted to the ritual. The historical illustrations have received the highest commendation of the best judges in this country; and what is of some consequence, they are all consistent with well authenticated history. The work is embellished with three copperplate and five electrotype Plates,—six of them are illustrative of the ritual, and one gives the style and character of the *Jewels* for Chapters and Encampments, as approved by the Gen. Grand Bodies of the United States.

Such is the general character of the Trestle-Board, in its present form. It has received the recommendation of the most distinguished and experienced Masons in all parts of the country, including the presiding and other officers of the G. G. Chapter and G. G. Encampment of the United States.

A new edition of the work has just been published. It is printed on fine paper and new type, and is handsomely bound. It is also of compact and convenient size for Lodge or individual use. The price is twelve dollars a dozen, or one dollar and twentyfive cents for a single copy. Under the new postal law, now about going into operation, it can be sent to any part of the country by mail, and at a very small expence,—not probably exceeding six or eight cents a copy. The price for a single volume can also be sent by mail; and when so sent the postage on the letter will be paid by the publisher.

The work may also be obtained through any of the principal Booksellers in the country. Arrangements have been made with the extensive publishing houses of Phillips, Sampson & Co., Boston; Clark, Austin & Co., Broadway, and Mason and Law, New York; Lippincott, Grambo & Co., Immoes & Co., and Thomas, Cowperthwait & Co., Philadelphia; Truman & Spofford, Cincinnati; and J. C. Mor-

gan, New Orleans, to furnish the work to booksellers and others in every section of the country, on the most favorable terms. It may also be had of Jos. Robinson, Baltimore ; L. Dwelle, Augusta, Geo. ; A. P. Pfister, Montgomery, and F. S. Palmer, Mobile, Ala. ; W. P. Mellen, Natchez, and S. R. Whitten, Louisville, Miss. ; Adams & Co., Madison, and Charles Davis, Indianapolis, Indiana ; S. Grant, Louisville, Ky. ; F. L. Billon, St. Louis, Mo. ; E. G. Fuller, Halifax, N. S. ; R. Chambers, Montreal, Canada ; R. Spencer, London, Eng. ; and others whose names are given on the covers of this Magazine, and need not therefore be enumerated here. Orders for any number of copies will likewise be received by the publisher, at No. 21, School Street, Boston.

ROYAL ARCH MASONRY.

At the session of the General Grand Chapter of the United States, held in this city in September last, M. E. Com. Robert P. Dunlap, G. G. H. P. brought up the subject of the necessity of uniformity in the work and lectures of the Chapters under its jurisdiction. A large and able committee was then appointed, consisting of well-informed Companions from all parts of the Union, to consider the subject and report, for the decision of the Grand Body. The M. E. ROBERT P. DUNLAP, who is one of the best working officers in the country, was chairman of that committee. Two reports were submitted,—one verbally and the other in writing,—and both were unanimously adopted ; as was also the following resolution :—

“ Resolved, That for the purpose of introducing the mode of work and lectures now agreed upon, the four first officers of this General Grand Chapter be requested to take such measures as they may think best, for diffusing as extensively as may be, the knowledge of the same to the several Chapters under this jurisdiction.”

In accordance with the request contained in this resolution, and in order the more promptly and efficiently to carry into effect the decision of the Gen. Grand Chapter, the first four officers divided the jurisdiction, including the whole country, into four districts,—each officer taking the superintendence of the district most convenient to his residence. The northern district fell to the Gen. Grand High Priest, a resident of the State of Maine, and he forthwith appointed the Rev. Comp. STEPHEN LOVELL, of Boston,—who was chairman of the sub-committee by whom the lectures were presented to the Gen. Grand Chapter,—to impart the necessary information and instruction to the Chapters within his district. Comp. Lovell immediately entered upon the duties of his appointment, and has, we believe, discharged them to the present time, with zeal and truthfulness, and to the general acceptance of those Chapters which have availed themselves of his services. We learn however, that when recently in New York, and while exhibiting the work or lectures on the invitation of one of the Chapters in the city, a Companion, who is not over-scrupulous in his

respect for personal feelings or lawful authority, assumed to deny the conformity of his work with the decisions of the Gen. Grand Chapter, and gave, as authority for his impertinent assumptions, that which subsequent inquiry has shown to have had no foundation in truth. Soon after the return of Comp. Lovell to Boston, he addressed a note to Comp. Dunlap; from whose answer we make the following extract :—

" Brunswick, Me., May 3, 1851.

¶ " M. E. COMPANION:—Your mode of Work and Lectures, I believe, is in strict accordance with the decisions of the G. G. Chapter, of the United States, at their recent meeting, and you have full authority from me to exemplify the Work and Lectures in such Chapters in the Northern States (under the jurisdiction of the G. G. Chapter) as may require your aid. Yours, truly,

R. P. DUNLAP, G. G. H. P. of
G. G. C. of U. S."

" Stephen Lovell."

There is probably no Companion in the country better or equally well qualified to exhibit the work and lectures adopted by the Gen. Grand Chapter, than Comp. Lovell. He gave the subject his immediate attention after the adjournment, and he has since had the advantage of frequent consultation with the Gen. G. High Priest, and other competent Companions who were present at the meetings of the Gen. G. Bodies. We believe his work to be entitled to entire confidence.

CENTENNIAL ANNIVERSARY OF THE INITIATION OF WASHINGTON.

It will be seen from the subjoined resolutions that the Grand Lodge of Mississippi has recommended to the Lodges under its jurisdiction, that they celebrate the approaching centennial anniversary of the initiation of Washington into the Masonic Fraternity. It also recommends that the other Grand Lodges adopt a similar course, and thus make the celebration general throughout the country. The proposition strikes us agreeably, and as being eminently proper. Washington was initiated on the 4th November, 1752—passed to the degree of Fellow-Craft on the 3d of March, 1753, and was made a Master Mason on the 4th of August following, in the Lodge at Fredericksburg, Va., then working under a Dispensation from the Grand Lodge of Massachusetts. We shall take occasion to refer to the subject again :—

Extract from the Minutes of the Proceedings of the M. W. Grand Lodge of the State of Mississippi, at Natchez, 3d Feb. A. D., 1851, A. L. 5851.

Resolved, That this Grand Lodge recommends to all Lodges under its jurisdiction, that they celebrate in an appropriate manner, on the 4th day of November, 1852, the One Hundredth Anniversary of the Reception of the Illustrious WASHINGTON, into the Masonic Fraternity.

Resolved, That this Grand Lodge respectfully recommends the adoption of similar Resolutions to all Grand Lodges with which it holds correspondence, and that the Grand Secretary communicate a copy of these Resolutions to said Grand Lodges.

A true copy—Attest :

WM. P. MELLEN, G. Secretary.

THE KNIGHTS TEMPLARS, NO. 3.

THE Church of the Holy Sepulchre, erected by St. Helena, about A. D. 326, consists of three churches under one roof; the first over the sacred tomb, the second on Calvary, and the third where the crosses were said to have been discovered. It was built in the Byzantine style, in the form of a cross, within an area of 300 feet long and of irregular width; the building was 120 paces long and seventy broad. It had three domes, the largest of which, about 30 feet in diameter at the top, covers the sepulchre and is formed like the Rotunda at Rome. The sepulchre, according to Joliffe, is 43 yards from the hill of the crucifixion, which is reached by a staircase of 11—others say 17—steps hewn out of the solid rock.

The church over the Sepulchre is round, with a circle of sixteen marble columns and arches which support a gallery. A circular hall, small chapels and niches, occupied by the different religious sects, together with aisles for the choir, are located around the sepulchre; the whole lighted from the dome and a vast multitude of lamps. The Corinthian order prevails, and the church is lofty and spacious, displaying in its architecture and finish much grandeur.

The Holy Sepulchre is within the centre of the dome. It is nearly six feet long, six broad and eight feet in height from the floor. The tomb itself is hewn out of a solid rock, about six feet long, two deep and two and a half wide, and contains the sarcophagus of white marble; for the original stone was veneered with marble to preserve it from profanation. The interior was divided into two apartments; and a stone is also exhibited on which the heavenly messengers sat when they announced "He is not here, he is risen."

Fortyfour silver lamps, suspended from the vault are kept burning night and day, and incense offered, where the body of our Lord was laid, with the head to the west and feet to the east, according to Oriental custom.

The structure of the sepulchre bears resemblance to a closet. Its external appearance is like a canopy; it occupies a space of fifteen feet by ten; is faced with marble and ornamented with columns, with arches in front, in the Gothic style, and according to the pictorial representation in that fascinating work, "Bartlett's, Walks about Jerusalem," this edifice, in the language of Chateaubriand "rises with elegance under the dome." The whole, externally and internally, is highly and richly embellished; for gold, silver, marble and *verd antique* were profusely used in the decoration. The entrance is low, and only four persons can conveniently stand by the sarcophagus.

With the circular wall of the Rotunda, the marble columns, the imposing galleries, and various chapels which surround this spot, lighted up by an immense number of burning lamps—with the large group of Latin, Greek, Abyssinian, Egyptian, Armenian, Nestorian, Georgian and Maronite friars, who occupied the cells and were the keepers of the Sepulchre—and with the great mass of strangers from all lands, who went up to Jerusalem on pilgrimage, the celebration of Easter in this church must have been a sublime spectacle to the stranger's eye, and to a devout mind. Mr. Wolff says, when speaking of this holy place: "We kneeled down, and I began to pray; but our tears interrupted our words, so that we were only able to utter a few broken sentences—we both 'wept aloud.'" Chateaubriand describes his feelings at this place, as very solemn and tender, and he says, "I continued near half an hour upon my knees in the little chamber of the Holy Sepulchre, with my eyes riveted on the stone, from which I had not the power to turn them."

In going round, several chapels are discovered, in commemoration of the tragic events attending the crucifixion—such as the chapel of the prison—of being stripped by the soldiers—of being crowned with thorns—and of being nailed to the cross. Beyond these is a flight of stone steps, leading down to the chamber of St. Helena, a sombre, picturesque and impressive place, with its dim lamps, sacred relics and lonely altar. Below this, eleven steps more, is the cave where the Holy Cross is said to have been found, according to ancient legends. Other

chapels, full of striking memorials are also mentioned, suited to the religious solemnities and devotions of the place. On the summit of Golgotha, there is shown a fissure of the rock, produced by the earthquake, when the veil of the temple was rent in twain. There are also the tombs of Godfrey, of Bouillon, and Baldwin, his brother, in the vestibule of Mount Calvary.

Such is a brief and imperfect sketch of the celebrated Church of the Holy Sepulchre, as it once existed, with the improvements and alterations made in subsequent ages. The original edifice remained about three hundred years, when Jerusalem was taken by Chosroes 2d, King of Persia, who desolated the city and partially destroyed it. This took place in A. D. 614. It must once have been an exceedingly splendid structure; for Constantine spared neither costs nor pains, and sent over gold and silver and Italian marble, with cunning workmen, to make this memorial of his beneficence, worthy of the object, and gratifying to the superintendence and piety of his mother. It was totally destroyed by fire in 1806, soon after Chateaubriand was there, who made the last visit of any traveller to this church. This writer seems to have no doubt that St. Helena's church of the Holy Sepulchre existed substantially to that time; that it covered Calvary: and that it covered the tomb.

To believe that it was erected by *guess*, in a wrong place, and without sincere and satisfactory investigation by the empress Helena, involves an incredulity which would distrust any fact recorded in history. For we must believe, in order to come to a conclusion—that the early disciples had no local attachments nor veneration for holy places—that Adrian, when he undertook to desecrate the theatre of such tragic events, acted without object or design—that Eusebius, St. Jerome, Severus, Nicephorus, Cyril, bishop of Jerusalem, Theodoret and many others, in an age, too, when such facts could be verified, were all visionary blunderers—and that all the Crusades, whose vast movements, seven centuries ago, shook the moral foundation of Europe and Asia, were moreover got up to redeem an imaginary locality from pollution. All this, and a vast deal more must form the climax of a skeptical absurdity, before we could arrive at such an opinion.

MASONIC SONG.

BY C. H. PURDAY.

LET Masonry from pole to pole,
Her sacred laws extend,
Far as the mighty waters roll,
To earth's remotest land ;

That virtue has not left mankind,
Her social maxims prove ;
For stamped upon the Mason's mind,
Are Amity and Love.

Ascending to her native sky,
Let Masonry increase ;
A glorious pillar raised on high,
Integrity its base.

Peace adds to olive boughs entwined,
An emblematic dove ;
And stamp'd upon the Mason's mind,
Are Unity and Love.

INITIATION OF CANDIDATES.

THE London Review for March last contains a severe article on the condition of Masonry in Scotland. Whether the sweeping denunciations of the writer be justifiable or otherwise, is not for us to determine; but his condemnation of the loose and unauthorized practice which prevails also in other parts of the Masonic world than Scotland, of initiating candidates without reference to time or consequences, will receive the approval of all intelligent and experienced Masons, who entertain any regard for the true interests and character of their Institution:—

As to the want of Masonic knowledge amongst Scotch Brethren, we think no labored investigation is required to prove that it is proverbial. We hold it to be impossible that any one who is made, passed, and raised, in one night, can obtain any information as to what Masonry really is, or what are its designs and objects. But, beyond this, few indeed ever advance. Once made Master Masons, they seem to think that the end is gained, and that it is so much surplusage to take any further trouble to inquire what are their duties, and what their responsibilities. Put in possession "of all the signs, tokens, and words, whereby to know a Mason," at one meeting, the information is rarely understood, and immediately forgotten; so that, by stumbling at the very threshold, they go on blundering through the remainder of their days.

It is a fact which we believe it will be difficult to disprove, that scarcely a Mason initiated in Scotland is now-a-days met with, who can with any accuracy, work himself into an English, Irish, or Colonial Lodge, who is not ignorant as to the manner of opening and closing a Lodge, and, as far as the ceremonies are concerned, is not lost in utter astonishment—if ever by any chance he has gained an entrance—where the work is done "regularly and in order."

It may be said, that many English, Irish, and foreign Brethren shew similar ignorance, and evince the same disqualifications. We regret to say that the statement is too true. We neither attempt to deny, or palliate it. Many Brethren fail to be impressed with the sublimity of the respective degrees; all have not the same comprehension; all do not think alike; many have not the inclination to study, even if they have the time;—too many, even yet, look upon the Institution as nothing more than a means of social entertainment, or as a sort of Benefit Society, and scarcely ever shew themselves in Lodge at all till "refreshment" is announced. If the mind be indisposed to profit by "the secret arts and hidden mysteries of this peculiar system of morality," the interval of a month, or even of six months, between taking the several degrees, will not suffice to make them acquainted with that mass of knowledge, which the introduction to "Light" is capable of unfolding to them. But the fault herein lies, not in the system, but in its abuse—not in the manner of making Masons, but in the apathy and listlessness of those who are made. In Scotland, however, it is utterly impossible that any one can learn or discover what is before him, however anxious he may be to do so. How is it possible he should do so, when the ceremonies, at his introduction into the Craft, are pushed on with the greatest rapidity,—when there is no opportunity for the discovery of the break between each step onward, and when the work must either be hurried over for want of time, with a rapidity that bewilders the candidate, or destroys its beautiful proportions, and thus renders the whole proceeding absurd, rather than dignified—a solemn farce, rather than a noble reality?—If, in fact, there be any truth in the saying ascribed to Napoleon, that "there is but one step from the sublime to the ridiculous," it will be found verified to the letter in the proceedings of Scotch Lodges, where all that is noble is marred—all that is instructive is disgraced,—and all that is put before the Brethren, who have a love for their Order, tends to make them feel that they themselves are humiliated by the insult thus put upon one of the noblest institutions, which the world has ever seen established.

We once heard a P. G. Officer assert, in the Grand Lodge of England,—when the question of abbreviating the time for making Masons in the Colonies was under discussion—that when he was initiated, passed, and raised, in one night, in his native country (Scotland), he had not the slightest idea of what was passing before him;—that when he came out of the Lodge, he was as ignorant as when he entered it, and that the next day he knew nothing at all about the matter. We believe that this honest avowal would be the general testimony of all those, who are admitted into Masonry under the Scotch system—a system, be it remembered, which our Brethren beyond the Tweed *ALONE* persist in maintaining, though the authorities of the Grand Lodge *must know* that it is reprobated throughout the world, and that in no part of the universe where Freemasonry exists, is the Society at such a low ebb as amongst themselves, and no where so thoroughly despised and avoided by the popular world.

Why is it, too, that there is no accredited interchange of mutual good feeling and fraternal reciprocity between the Grand Lodges of England and Scotland, but that the latter country persists in setting the “landmarks” of the Order, in this respect, at defiance? Ireland has its representatives on both sides of the Channel,—Prussia extends its Brotherly sentiments to England by a similar arrangement,—Hamburgh—high in Masonic intelligence, and deeply impressed with Brotherly love—is *proud* to send and receive intelligent Brethren as its organs of communication. Switzerland also enjoys friendly intercourse with Great Britain; Texas, too, has its representative; and, from the other side of the broad Atlantic, the State of Massachusetts maintains an intercourse with England. France, we have reason to believe, will, ere long, be added to this manifestation of Wisdom, Strength, and Beauty. Yet Scotland is in the unhappy position of alienation, and continues without a representation in the Grand Lodge of England; she remains nearly alone in this painful distinction, because she is self-willed and obstinate; because those who would advance she hinders, and those who are in favor of “progress” she looks upon and treats as innovators and revolutionists. Thus, Scotland scarcely “stands where it did,” as far as Masonry is concerned; for, having stood still so long, it has retrograded; till at length, in the language of that immortal bard, whose sentiments suit every case and circumstance of life, it may be said,—

“Alas! poor country;

Almost afraid to know itself! It cannot
Be call'd our mother, but our grave: where nothing
But who knows nothing, is once seem to smile.
Where sighs, and groans, and shrieks, that rent the air,
Are made, *not mark'd*; where violent sorrow seems
A modern ecstasy; *the dead man's knell*
Is there scarce ask'd, for who; and good men's lives
Expire before the flowers in their caps,
Dying, or ere they sicken.”

THE VEILS OF THE TABERNACLE.

ACCORDING to Josephus, the veils of the Tabernacle, which were composed of four different colors, were emblematic of the four elements, earth, water, air, and fire. The white or fine linen represented earth, because it was made of flax, the produce of the earth; the purple represented water, because it was stained by the blood of the murex, a marine shell fish; the blue represented the air, because it was the color of the sky; and the scarlet, for a similar reason, represented the fire.

SOCIAL INTERCOURSE.*

BY M. W. BR. BENJ. B. FRENCH

Social intercourse is, so to speak, the great magnet which holds society together; without this intercourse there would be no community of feeling, every individual would be governed by utter selfishness, the well being of the whole would be lost sight of, and the unit would assume the position of the hundreds and the thousands.

Innumerable societies have been formed in this world; they have prospered for a time, because, while novelty was their characteristic, those who formed them would meet together and sustain them; perhaps, for a single year, the most ardent associates would be present at all regular times of meeting, but, one by one, even they ceased their attendance—soon the healthy action of the associated body ceased for the want of the social intercourse of the members with each other, and in the end the society itself became extinct. Such has been the fate of nine-tenths of all the societies, not held together by *silver* and *golden* bands, which have existed since Societies began.

Our Masonic Society has, happily, escaped this dissolution; well has it been termed a Brotherhood, for by its brotherhood of social intercourse it has sustained itself through ages of worldly turmoil, civil commotion, discord and revolution. Could we personify Freemasonry—could we consider her as a living embodiment, and ask her to tell us of the changes that have taken place among mankind since she first came into existence, her tale would be to us more wonderful than any that the historian or even the novelist has ever written. How forcibly could she illustrate to us, that truth is, indeed, stranger than fiction.

There is much evidence, my Brethren, that she could tell us of the glories of Egypt, when Egypt was indeed glorious; that ere the pyramids were she was, for their hidden recesses have furnished evidence, that the symbols and emblems of Masonry were known and severed before those magnificent monuments of human art were erected.

When the proud city of Jerusalem was the dwelling place of the wisest of Earth's mortals, she was there—when Israel was the chosen people of God, she was amongst them, she saw the proud temple of the Most High erected, "and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever"—she was there, and witnessed its holy dedication, to the King of Kings, and Lord of Lords. She saw that magnificent structure reduced to a pile of ruins, and she was present at its rebuilding.

She could tell us how the kings of ancient days went forth to battle, how kingdoms were overturned, and built up again; how the cross and the crescent triumphed, in turns, over each other. When the proud Houses of York and Lancaster were arrayed, one against the other,—the prize of the conqueror, the throne of England,—she was there—she witnessed the fall of monarchy with Charles the First, and saw it revived with his unworthy son, the second of that name on the throne of England—she saw by turns, the Tudors and Plantagenets in power, and her march has been onward over the ruins of both those proud dynasties. She has witnessed the rising and the falling of many kingdoms, and the thousands upon thousands of great changes that have shaken the world, and amid them all, even to this day, and to this hour, her light has never paled, but has sent forth its illuminating rays over all the darkness of moral wrong, and individual outrage; and under her ever glorious banner, inscribed with Faith, Hope, Charity and Brotherly Love, she has left her blessings thickest where the Angel of Destruction has been permitted, by the Almighty Father, to exert his power the most.

And why has Masonry thus lived? Why, when every other human institution

*From the excellent Address delivered by Br. French, before Union Lodge, No. 60, at Baltimore, Md., on the 30th January last. Further extracts will hereafter be given.

has fallen, has she stood erect—a great, indestructible landmark amid the waste of centuries?

Because it pleased our God to embody in human bosoms the power so to frame a human society that it should exist as long as the world itself endures.

Social intercourse is one of the great features of our Institution. As far back as the history of Masonry can be traced, the Brotherhood assembled together at least once in every month, and this practice has come down from the shadowy past even to this day. No Grand Lodge exists which does not, in some way, hold special communion with every Lodge under its jurisdiction at least annually; and there are, besides, our regular annual festivals, and occasional ones, like the present, which are often bringing the Brethren of different jurisdictions together, and keeping the links of the great chain of union and Brotherly affection ever bright.

This system of social and Brotherly intercourse would, of itself, prevent the disruption of the Masonic Institution, even were there are not other ties to bind it together.

MASONRY IN CHARLESTON, S. C.

DEAR BR. MOORE:—I enclose you proof sheets from Mackey's Miscellany, of the report of the *Dinner of Strict Observance Lodge, No. 73*, in celebration of their first anniversary, which was truly a superb affair*.

*We are obliged to our valued correspondent for his politeness, and should be pleased to give the account of the celebration entire, were not our pages already much crowded. The banquet was attended by nearly seventy Brethren, members and visitors,—among the latter of whom were most of the officers of the Grand Lodge. The company evidently enjoyed themselves, and the excellent and ample provision made for their "physical comfort." The dinner was given at the Charleston Hotel, and the tables were spread, says the report sent us by our correspondent, "in a style of magnificence that has seldom been surpassed at Masonic banquets." Many excellent sentiments were given, and speeches made. From the former we extract as follows:—

By Br. A. E. Miller, Grand Master.—Strict Observance Lodge, No. 73: May experienced officers and zealous young members, continue to adorn and beautify the institution in which they have been "entered, passed and raised;" and every succeeding year, prove themselves more worthy of the name of "Free and Accepted Mason."

By Br. S. J. Hull, Treasurer.—Our Past Grand Masters: The time-honored pillars of our Sacred Temple—the zeal and ability displayed in supporting the dignity of our Order, will ever be treasured up in the hearts of their Brethren, and serve as beacon lights to their successors.

By Br. Geo. Z. Waldron Senior Deacon.—The Grand Lodges throughout the United States: Glorious suns in the Masonic firmament—may they shed abroad the light of Truth and Good Will, and may all their movements be in harmony—so that our Order be strengthened and supported, and our hearts filled with the genial warmth of Brotherly love.

By Br. J. A. Hall, one of the Stewards.—The health of our Worshipful Br. John H. Honour, Grand Treasurer, and an honorary member of this Lodge.

This sentiment was most enthusiastically received.

Br. Honour, on rising, said that he could not use the old and specious phrase—"language cannot express my feelings"—for our noble Anglo-Saxon *had* words to express *anything*: but, for his part, he could say that he could not furnish them on the present occasion to express himself. He stated that during his long and active career as a Freemason, filling many offices and sharing many honors, none had given him more pride, or that he so much appreciated, as the honor conferred by making him an honorary member of this Lodge. He concluded with the following sentiment:—

Our Lodge (Strict Observance, No. 73,) continues to prosper. At our next meeting we shall have nine candidates for the 3d degree*. We now number 65 paying members. Our annual dues are \$10—which, being nearly double those of our sister Lodges, enables us to partake of an annual banquet, without materially affecting our funds.

I don't know any set of men who can so much enjoy the good things of this life around the festive Board as Freemasons:—we have not the exciting uproarious enjoyment as around a celebration of some patriotic event; but we enjoy a more calm, and rational happiness. Brotherly love to one another seems to “ooze out” with double force on such occasions. Then the sentiments are of a moral, semi-religious kind. There is never, (I mean among all “well regulated” Masonic societies,) any incentive to excess or intemperance to bring the Junior Warden's gavel in authority.

Zerubabel Chapter is fast taking in her Royal embrace the sons of “73.” The fires of Royal Arch Masonry are burning with renewed fervency. The three city Chapters have combined, in purchasing new robes and furniture to be used in common, which will add much to the beauty and splendor of the degrees.

Landmark Lodge No. 76, (a younger Lodge than Strict Observance,) of which Brother Mackey is a member, is now progressing rapidly, and is composed of good material. She now numbers 25 members, and some 10 or 15 in embryo. She has passed the perils of infancy. They talk of getting up another Chapter, to which God speed.

Your *Trestle-Board* is gaining ground daily—two of our City Chapters have adopted it. The M. E. Grand High Priest, Comp. Honora gives it his highest approbation and sanction. Your agent told me to-day that he had just received an order for it from Florida.

I am a little surprised that you acquiesce that a Warden cannot confer the degrees in absence of the W. M. No one unless he has taken the P. M. degree. It seems to be allowed that a Warden can preside and do other business. It is my opinion that the P. M. degree, if it does conflict in any way, does in the matter of presiding, for then is only when the *iron rule* can be brought in play. What extra authority or knowledge in *working* a Lodge, one receives in the P. M. degree, is more than I know.†

With much regard I remain, very truly your friend and Brother, S. J. H.

Strict Observance Lodge, No. 73.—A bright particular star in the galaxy of South Carolina Freemasonry—may her light continue to shine brighter and brighter until the perfect day.

Br. Mackey, who was unavoidably absent, sent the following:—

The Universal Lodge.—In length from East to West—in breadth from North to South—embracing in its limits the whole habitable globe, beneath its cloudy canopy, men of all parties in politics may consult without acrimony, and men of every faith in religion may worship without intolerance.

*It is not, of course, intended to give the degree to them all, the same evening, for this would be against the regulations.—*Editor.*

†Wardens very frequently confer the degrees, the Master or a Past Master being present. We may have a word or two to say on the subject at a more convenient season. Our correspondent refers to the decision of the Grand Lodge of Vermont, given in our last number.—*Editor.*

THE MASONIC SCHOOL AT GRENADA.

At the annual communication of the Grand Chapter of Mississippi, in January last, the following memorial was presented and referred. We give it as showing what our Brethren at Grenada have done and contemplate doing in providing for the education and future welfare of the children of their deceased Brethren:—

The undersigned have been appointed a joint Committee, on the part of De Witt Clinton Chapter, No. 12, and Grenada Lodge, No. 31, for the purpose of inviting your attention to the furtherance of a scheme of practical benevolence, inculcated, as we think, by all the lessons and spirit of Masonry; and in accordance with the duty thus imposed upon us, we will proceed to disclose its nature, and ask your favorable co-operation. Suffer us in the first place to state a few facts: There are in this town and vicinity a considerable number of orphan children of Masons, who must be educated and provided for according to the obligations and privileges of our bond of Brotherhood; and a particular call is thus made upon our liberality as Masons, and an opportunity offered for the practical exemplification of the beauty and usefulness of our time honored Institution. This work we have already set about. Our Lodge and Chapter combined, have on hand a fund in cash amounting to upwards of fifteen hundred dollars. Besides this, we have raised by private subscription, chiefly among ourselves, the further sum of fifteen hundred dollars, making in all the sum of three thousand dollars. This sum we have appropriated to the building of a house already under contract for that amount. Two Brothers have, further, very liberally contributed an acre of ground each, in a very eligible and desirable situation in the town, for the erection of the necessary buildings. Besides the orphan children in our midst, whose claims upon us can never be disregarded by true Masons, there also are many other children of Masons who may be expected to attend the Institution. For health, Grenada is unsurpassed in the State, and the character of its society, and its central location in North Mississippi, warrant the belief, that if the proper inducements are furnished in the way of buildings, &c., one hundred students can, not only be accommodated, but procured. The building contracted for, is to be of brick, and will be capacious enough for the comfortable accommodation of one hundred students. A competent and highly respectable teacher, a Brother Master Mason, E. W. Beckwith, has been procured, who has already entered upon the discharge of his duties, in a building temporarily procured for the use of the school, and other teachers will be procured as soon as needed. Now, we would respectfully and fraternally represent, that the object which we have taken in hand, is to build up an Institution of a high character which shall be a real honor to our Order. In order to this, further buildings, a library, and chemical, philosophical and astronomical apparatus will be needed, and a considerable additional amount of funds will be required. We have given liberally, according to our means, and we are pledged to give with no stinted hand. But it will be extremely difficult to raise within ourselves an amount adequate to place the Institution on as high a basis as we think the emergency and the honor of the Order demand. We therefore, in behalf of our Lodge and Chapter, feel it incumbent on us to seek your aid and sympathy. We pray your early and favorable attention to the subject. It is one of magnitude, as we believe, to the honor of our fellow-craftsmen. We believe that your attention to it, and its speedy accomplishment, will essentially subserve the good of the Order in this section. It will upbuild Masonry, which is dear to us as charitable and faithful men as Masons; and, in accordance, as it is, with the claims of benevolence and obligation, we are confident it will prove a means of the happiest and most desirable results. And we pray the Companions of the Grand Chapter to give the subject special attention, that it may be brought to the notice of the Brotherhood throughout the State.

JOHN A. WILLIAMSON, }
M. CONLY, } Committee.
D. ROSSER, }

ONE OF THE CARDINAL VIRTUES.*

BY W. B. HUSSARD, ESQ. G. M. G. L. OF OHIO.

It is one of the privileges, as well as one of the duties of the chair from time to time to address you in the way of Lectures on subjects connected with Masonry.

These Lectures have, on all occasions, been found useful to all concerned; whether they have reference to the work, or to the intellectual improvement of the members in the various sciences connected with the work, and pertaining to the Lodge. I propose to employ a few minutes of your time this evening, in considerations upon the subject of temperance.

It may be safely asserted, that there is no one of the moral or social virtues known to Masonry, (and it embraces them all) more strongly recommended and enforced, than temperance. And I might not inaptly remark, that without it, all the other virtues are blighted, or at best have a sickly existence. By the rules and regulations of Masonry, no person who is known to be intemperate could ever gain admission to a lodge. This has been the imperative language of Masonry from the earliest periods of its existence; and it has been carefully handed down to us, and to all Masons now existing upon the face of the earth, as an universal truth; and has been obeyed by all good and true Masons with universal acquiescence. If departures have at any time been made from this wholesome and fundamental rule, such departures have been not only unmasonic, but attended with consequences alike injurious to Masonry, and to the members guilty of the breach.

It is worthy of all praise that thus, and in the outset, the rules of our Order do not permit any of its followers to recommend for admission, the intemperate. And to duly know and appreciate the character and standing of an applicant, time is given and required, in which to obtain the necessary information. Here, and at this point, the remark will not be out of place that an important duty devolves upon every Master Mason, never to recommend for admission to the mysteries of our Order any person whatsoever, that is known to be intemperate. Nay, it is not only the duty of all not only to be satisfied that the applicant is not intemperate, but affirmatively, that he is temperate. All should therefore, be well informed upon this subject, and remembering that it is much safer and easier to not admit at the threshold than after admission, to exclude; and that Masonry will suffer less by the non-recommendation of ten worthy applicants, than by the admission of one unworthy one.

But to proceed: no sooner does the new made candidate see the first light in Masonry, than he is forcibly reminded—but in the spirit of love and charity, to beware of intemperance, which in the appropriate language of that degree “may impair his faculties or debase the dignity of his profession.” Step by step as he rises from the entered apprentice degree, to the highest one of ancient Masonry, this virtue is again and again enforced upon his consideration. Even appropriate tools of the Craft are made subservient to this end; and the instruction is enforced by typical signs and by Masonic history and tradition of the most impressive kind. So that throughout the whole body of Masonry, and from the lowest to the highest degree, the sin of intemperance has no abiding place—no court—no counsel—no favor. But temperance, and the salutary fruits thereof are cherished, courted, esteemed and honored from the first to the last—from the beginning to the end. But it may be asked, what is temperance? The question is not only a proper but a very highly important one, not only to us as Masons, but to the humble follower of truth, whether a Mason or not.

I begin the answer to this question by summarily stating what it is not. It is not, of itself, the total abstinence from drink, nor from a single species of drink; and the indulgence without due restraint of the other appetites. It is not the total abstinence from any one thing, to the exclusion of all restraint as to all others. I am aware that the present is a peculiar time or age, in reference to

*From the Masonic Review.

the subject of temperance. The whole of the moral energies of this nation, and I might perhaps say of Christendom, have been aroused to the soul-destroying vice, and in many instances crime! of the abuse of alcoholic drinks. In the praiseworthy crusade against alcohol, the word intemperance has been applied, as having reference to nothing else. And very many as a consequence fall into the error of supposing that one who never uses by way of a drink any thing that will intoxicate is *ipso facto* temperate—nay very temperate. I am free to concede that alcohol as a drink, under whatever name it may be known, and when used to excess, or rather intemperately, is productive of more injury than intemperance in almost any other way; and further, that any one who wholly abstains from this pernicious drink, is entitled to just praise for his self control and good example. But he is far from being truly temperate, who restrains himself only as to one species of intemperance, and habitually transgresses as to all the others. As well might it be claimed that he is a man of truth, who would lie upon all subjects but one! No my Brethren, Masonry takes a broader view of the subject. She recognizes temperance as one of the four Cardinal Virtues, and very appropriately defines it to be "that restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice."

Here we have a high and definite standard, one that is worthy the contemplation of all good men; and whilst we must admit that few, if any, can entirely, in this sublunary state of existence, become in all things and at all times perfectly temperate, yet having a perfect standard constantly in view, all sincere followers after truth may, in the language of the holy scriptures—"the rule and guide of our faith," "go on towards perfection," with the consoling reflection that they are discharging their duty to themselves and their God, and setting an example worthy to be followed by others. This definition and rule of temperance is entitled to most devout attention in its physiological, as well as moral sense.

Whoever reflects but a moment upon his own existence, will know that he is possessed of two natures intimately blended into and made one. He is animal and spiritual—body and soul, or matter and mind. Upon each, and for each, are impressed at his creation, certain organic laws. The due observance or regard of these laws, leaves as a consequence health and happiness, or a sound mind in a sound body; a violation of these laws produces sickness, disorder and more or less of misery. The mind or soul being the superior of the two natures, controls and governs to a very great extent the other nature, or body. Thus then we see the necessity and importance of governing and restraining the appetites of the body or natural man, and restraining and controlling the passions of the mind. Thus we see also that temperance in its largest and most perfect sense, would teach us to live in strict accordance with, and not in violation of, the organic laws of mind and body; and that intemperance consists in the violation of any of those existing laws. And it is in this sense, doubtless, that the inspired apostle considered it when he enjoined it upon us and all men to add to our faith virtue, to virtue knowledge, and to knowledge, temperance, &c. And again "every man that striveth for the mastery, is temperate in all things." Strict temperance in eating and drinking is nothing more nor less than keeping the appetites of the animal man "within due bounds," by means of the superior power, the mind. The latter in its unclouded and healthy state, teaches us that we ought to eat and drink in order to live, and not live in order to eat and drink. In this way the body, the animal man, becomes freed from all impurities that lead to disease and suffering, and is thereby rendered a fit temple for the indwelling of an immortal spirit. That spirit thus unclogged and undebased, increases in strength, knowledge, and purity. It goes on from elevation to elevation, until at length it is enabled to see as clearly by faith, as Moses saw by his natural vision, the promised land; that when it shall be disincumbered of its present frail tenement, it will enter and for ever occupy another, but as a spiritual body, "not made with hands, eternal in the heavens."

MASONIC PROCESSIONS.

BUT we desire to say a word more particularly on the topic of **MASONIC PROCESSIONS**; for we cannot but sympathize with the regrets expressed by Dr. Oliver, at their present more than partial abandonment; perhaps we should say their almost general discontinuance. There are many grave local and practical objections, too obvious to need detailed explanation, to the pursuance of this custom in large towns,—especially in the metropolitan city. Here indeed, even if feasible in practice, or recommendable in purpose, processional demonstrations would be a supererogation of zeal, a superfluous display of energy. For English Masonry is, perhaps, already too much centralized, or rather, not sufficiently decentralized. Not ignoring, but professing all respect to the many excellent *working* provincial Lodges, we may, without fear of contradiction, affirm that all that is externally active and fruitful in the working charities of the Order, is, if not sustained, at least chiefly represented by the central Lodges; and as it is from the centre that the voice of law and authority speaks and acts, so too the grand solemnities to which we owe our recognition by the outward world are central; and provincial Masonry lives, as it were, by deputation. Turn we then to the provinces; and to them we appeal for a revival of annual processions, bringing together from scattered localities in harmonious and fraternal concert, and in compact array, the divergent, but not discordant, members of a system free and equal as God's law: eternal as truth and justice. Nothing but good, we heartily believe, could spring from these periodical manifestations. Blessings to the Order! charities to the world: In the midst of our unhappy religious discords and grave political contentions—our wars of creeds and churches—our dangerous social anomalies—and jarring and fatal contrasts; what more potent healer of wounds, what more wholesome assuager of excitations, what more consoling promise of reconciliations, than to see Brethren sundered by the accidents of birth, the conventional and titular distinctions of rank and station, or by the more perilous and obstinate barriers of wealth and privilege, met together at least once a year, on the inviolable ground of a common and equal Brotherhood? We have personally witnessed the striking benefits of these gatherings on neutral ground, of rich and poor. Nothing more effectual to soften the inevitable antagonisms of wealth and want; to appease the jealousies, the misunderstandings, the heartburnings of classes not opposed but divided, and by human, not by divine institutions.

Doctor Oliver after alluding to the good old custom so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the Brethren of a province annually under their own banner, and marching in solemn procession to the House of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order," proceeds to say:—

"This custom is sufficient of itself to ensure the popularity of the Order, and create a respect for its holy principles in the public mind. I much regret that a practice so consonant with the original design of Masonry should have been discontinued in my own province, and exchanged for other public observances which, though they may be innocent, are a novel introduction; and, in my opinion, an application of divine Masonry to purposes that were never contemplated at its original institution. The hint may not be without its use in other localities; and if the one must needs be done, let not the other be omitted."—*London Review*.

FREEMASONRY is an establishment founded on the benevolent intention of extending and conferring mutual happiness, upon the best and truest principles of moral life and social happiness.

Obituary.**BR. PETER THOMSON.**

In London, Feb. 2d, Br. Peter Thomson, P. S. G. D., aged 72. This distinguished Brother was one of those men who have done so much for the advancement of Freemasonry, that more is due to his memory than a mere passing notice of his decease; and no better narrative of his eventful life can by any possibility be given than is contained in the very eloquent speech of Br. Havers, in Grand Lodge of England on March 9th, when, proposing a Resolution, to the effect that a memorial of the high estimation in which he was held by the Craft at large should be recorded on the Minutes:

Sir,—Whether I consider the numbers of those who are still present, my own utter incapacity (from severe indisposition), to address them, or the painful nature of my task this evening, I feel that I can but throw myself on their indulgence; but while diffident of my own powers I am at least confident in their kind support. Often have I addressed this Grand Lodge, and that confidently, when I had to bring forward and to advocate causes which might admit of the greatest diversity of opinion; and shall I feel less confident now when I know that I possess the sympathy and support of all who hear me? I have to ask the Grand Lodge to perform a painful and yet grateful duty,—I have to ask them to record upon their minutes the following motion:—

Resolved—

“That the Brethren constituting this Grand Lodge desire to express the deep regret, with which they have heard of the death of the Worshipful Br. Peter Thomson, and gratefully to record their sense of the great and lasting benefits, which have been rendered to the Craft in general by the long-continued labors of that Worthy Brother.”

The Br. Peter Thomson of the last ten years was probably known to you all; permit me to recal to your memory the Peter Thomson of some forty years ago, and briefly to relate his history and their labors.

Born in the north of Scotland he arrived in London about the commencement of the present century; he was received into Masonry in the Lodge of Confidence on the 13th December, 1810, and was raised to the third degree on that day week. In the following year we find him joining the Lion and Lamb Lodge, of which he continued a member and an ornament to the day of his death.

It will be borne in mind by those conversant with Freemasonry, that this was an eventful period in our history,—no less than the Union of the two great Lodges or bodies of Freemasons, who had heretofore ranged under the Duke of Athol and the Prince of Wales' side (as they were called). The Union being happily perfected, the Lodge of Reconciliation commenced its labors, and now did Br. Peter Thomson's efforts first come into play. In conjunction with his excellent friend, Br. Broadfoot, he was found weekly and even daily and for all the year round, instructing young Masons—attending here, there, and every where, working the lectures and disseminating the principles of the Order.

It was not until the first Friday in September, 1817, that the Lodge of Instruction (held under the sanction of the Lodge of Stability,) was founded by Broadfoot and Thomson; Broadfoot being the first Master elected to the Chair, and Thomson the second. For a period of nearly thirtyfour years he was hardly ever absent from a meeting of that Lodge, except from indisposition.

I should here observe that, not only did he diligently work at the duties of this Lodge, but that, in conjunction with his friend, he worked in many other Lodges,

and particularly, a Lodge of Instruction in the Borough, of which they took the entire management for some years.

I believe that the Lodge of Instruction (held under the Lodge of Stability), was one of the first, if not the very first, founded after the Union. Lodge of Improvement, which has been adorned by so many good Masons, but all the founders of which are now dead.

In 1827, when the Lodge of Promulgation was formed for the purpose of procuring uniformity in the installation of Masters (and of which Broadfoot was a member), the labors of our late Brother became again conspicuous; every where was he found assisting, advising, and superintending the work.

And here let me call to your attention that we must not judge of the learning of the Masons of those days by the acquirements of the Masons of our own times. Now every one who desires Masonic knowledge has it brought to his own door. Lodges of Instruction are open to him on all sides; whilst in the days I refer to, the greatest difficulty was found in acquiring any thing like correct information. Even amongst the great and good working men of those days a certain degree of rivalry and (shall I call it), jealousy existed. Their mode of working was somewhat different—different only in the verbal arrangement of a small portion of the ceremonies, but identical in all that appertained to the Landmarks and established usages of the Order, and so they continue even to this day, and must inevitably continue so, while so large a number of Masons are continually working them; for it is physically impossible to preserve an exact adherence to the very words of each ceremony, when the numbers of Masons are continually changing and continually increasing. Indeed our late Grand Master gave it as his opinion that although it was very advisable to keep as near as possible to the same form of words, yet that the Landmarks were alone to be preserved exact and always the same, and that the Master might vary the phraseology according to circumstances.

To so high a degree did these jealousies go, that we find even the great Masons of that day complaining of each other, and the West-end Teachers laying a complaint before the Board of General Purposes that the Teachers in the City were not practising pure Masonry. Fortunately this complaint was allowed to fall to the ground; and I should not have referred to it but that it throws a light upon the history of the times.

The avocations of our late Br. Peter Thomson did not permit him to devote much of his time to our Boards. We find him but once, and that in 1824, on the Board of General Purposes. His ambition and his only ambition seemed to consist in making himself generally useful—in instructing the young Mason, and in aiding the older in the performance of his duties. I believe that no living man ever initiated so many Masons as our late Brother, and I think I may safely say that no one ever will.* It cannot be supposed that his admirers and pupils were unmindful of services so valuable, so disinterested, so thoroughly Masonic as these,—far from it. Besides numberless votes of thanks presented to him by the different Lodges (and I remember to have heard him say that at one time he was a member of twenty-nine Lodges), he was presented with a splendid gold watch and appendages by his Lodge of Instruction,—with a jewel by his own Lodge, who afterwards caused his portrait to be painted, an engraving of which

*Because by the very labors of Thomson and others the various Masons are able to initiate their own members, which they were not in his day, and consequently an equal number cannot in all probability ever again fall to one man's lot.

was afterwards completed, a copy of which found its way into the hands of a very large number of the Craft; and though "last not least" was the graceful act of our present Most Worshipful Grand Master who was pleased, in 1844, to single out that humble-minded and true-hearted Mason and to confer upon him the honor of a purple apron,—an honor no less valued than deserved. I believe that no appointment of our present Noble Grand Master ever produced more general satisfaction than this. I believe that each of Br. Thomson's old friends and pupils felt an honor conferred upon themselves personally in the distinction which was awarded to their old tutor and friend. Let it not be supposed that our Brother's labors (Herculean though they were), were confined to Craft Masonry alone; for in 1817 we find him as one of the Petitioners for the renewal of the Charter of the Jerusalem Lodge, and though this is not the place, in which I may mention them, I may just observe that they were as zealous and as persistent in Arch as in Craft Masonry.

I should have noticed that he was frequently assisted in his Lodge of Instruction by the late Dr. Heming, and in this slight sketch of his career I am happy to acknowledge the obligations I am under to several of his old friends, particularly to Br. Broadfoot, for the information they have kindly afforded me.

And now let me beg of you to bear in mind that our late Brother helped not Masonry alone by his teaching in her service; he helped her by his charity, and that with no niggard's hand. His Lodge of Instruction has been a magnificent contributor to our charities, and he himself (to his honor be it recorded,) was a Life Governor of every one of our charitable institutions.

We have thus traced the early career of our late lamented Brother. Permit me now to take a brief and rapid glance at the progress of Masonry and its Charities, and to compare its position at the time of the Union with the past year. I find from the first balance sheet published after the Union, that the United Grand Lodge with its conjoined charities possessed an income of about £2500 per annum, and that its funded property amounted to about £19,600. The freehold at this time was valued at £20,000, subject to a tontine dividend and expenses amounting to about £300 per annum. Some thirtyseven years have elapsed and we find that the same Grand Lodge and its Charities possess an available income exceeding £10,000 a year, whilst our funded property amounts to near £50,000, besides the noble building in which we are now assembled, and which is probably trebled in value.

What a vast increase! Our Charities, which in those days numbered but a Boys' and Girls' School, are now adorned by the provision we have been enabled to make for the old man and the widow. Although there may have been some misunderstandings in Masonry (as in what Society are there not?) how nobly, how perseveringly, how prosperously, has our Institution progressed! And now a happier day has dawned,—now every difficulty is removed; we are united as one man—united for good only.

It is a subject of deep congratulation to every true Mason that our means of usefulness have so enormously increased. Increased and still increasing, this noble Institution bids fair to become the most extended Charity in the kingdom. It is indeed a happy reflection that hundreds of poor hearts have been sent on their way rejoicing by means of our benevolence,—that many an old man's path down the rugged steep of life has been smoothed by our exertions,—that many a widow's grief will now be assuaged, and her poverty relieved by our charity,—and greater, far greater than all, is the happiness of the thought that many an orphan child has been, and will be, succoured, protected, sheltered, and educated within our walls.

Having referred to these matters it may be asked in how far has our late Brother shared in bringing about this prosperous result. I reply—much ! very much ! I claim for his memory far higher honor than that due to the mere teacher of Masonry ! I claim for the memory of Peter Thomson, and active Teachers of his time, a large share of merit in our present position. When all was disarranged—when all was unsettled—when every difficulty beset the young aspirant after Masonic knowledge—then Godwin and Gilkes, and Broadfoot and Thomson, then White and Goldaworthy, Laurence Thompson, and Satterly, were the Masons who manfully and zealously attempted (and succeeded in the attempt), to procure uniformity in Masonry, and to disseminate the genuine principles of our Order ; and we cannot fail to perceive that in exact proportion to the advancement of Masonic knowledge was the advancement of Masonic charity, the very end, aim, and object of our Institution. Doubtless a part of this was due to the Union of the two Grand Lodges, but not much ; for we find that there were nearly as many Lodges then as now, and that from time immemorial (as it is the fashion to call it,) up to the year 1813, the two together mustered but some £2500 per annum, and that since then our income and our funded property, and consequently our usefulness, have increased in a fourfold degree.

No ! To those good and true Masons whom I have named, and to some others with whose names I am not at this moment familiar, Masonry is far more deeply indebted than the Craft in general imagine.

Not all the Princes—and I say it with the utmost respect,—not all the Princes who have adorned our Order by their patronage and their presence—not all the nobles who have given a tone to our proceedings—could have produced this result, had it not been for that under-current of quiet and unostentatious men, who, whilst they taught the young Mason his Masonic ritual, guided him by precept and encouraged him by example to the due performance of his social duties,—who guarded him from error, warned him from danger, and thus formed the very life-blood of the Society.

Thomson's labors began in 1813,—before many of those whom I now address were born,—before the majority of you were out of your nurseries. They ended but with his life.

It was and is necessary that there should be something to learn in Masonry—some greater bond than mere good-fellowship to hold men together. The impression produced on the new Mason by the due and effective performance of the Ceremony of Initiation was wanting in the Freemasonry of the earlier part of the present century. Here then did Thomson shine conspicuous amongst his fellow Masons. I wish to claim no more for his memory than may be justly accorded to him,—and not to him alone, but to many of his zealous colleagues. There is, however, one circumstance in which he differed in a remarkable degree from most, if not all other masons. I mean in the possession of a vast influence. I think I may with truth aver that during many years of his life (and that during an eventful period in Masonry,) no man possessed a larger influence in the Craft than he did. Not only his acquirements pointed him out as a guide, but his strict discipline both in and out of the Lodge led him to be looked upon as the leader of the opinions of the City Masons generally. Indeed few circumstances of moment occurred in which Br. Peter Thomson's opinion and advice were not asked. How did he use this influence ? and how did he obtain it ? He used it invariably well ; he was ever found on the side of order ; he never presumed on his station. To change one word of our immortal bard's—

" His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world—this was a MASON !"

Void of ambition, save to do good,—homely in speech, unburdened with, and uncaring for much classic lore, he gloried in being a Mason, and a Mason only. He was a striking instance of the possibility of every man, placed in whatever station he may be, rising to eminence. He obtained his great influence partly, in the first instance, by his acquirements in Masonry and his willingness to assist all who sought him, but chiefly from his inflexible honesty,—his unbending integrity! Independent to a fault! honest as the Sun! I do not believe that the power exists upon earth which would have tempted that good old man to swerve from that course, which conscience and duty told him were correct. Emphatically I say, then, that honesty was the marked characteristic of the man, and no higher praise can be accorded to his memory: for

" An honest man is the noblest work of God."

BR. THOMAS PRYER.

At his residence, Artillery Place, Finsbury, England, on the 13th day of Feb., aged 40 years, leaving a wife and six children to mourn his irreparable loss, universally esteemed and regretted, Br. Thomas Pryer, *F. S. A.*, *S. G. I. G. 33°*, *P. M. of the Royal Oak Lodge, P. Z. of the Mount Zion Chapter, &c.*

Br. Pryer was born at Kingsdown, in the county of Kent, in the year 1810. He was articled to a solicitor in 1824, which profession he followed with such ability and zeal as to procure a very extensive and respectable practice. The integrity of his character is amply attested by all who knew him, who, by his premature and lamented death, have lost an able counsellor and a faithful friend.

The laborious duties incidental to the legal profession might have been thought to leave but little time for other studies of a more scientific and valuable, but less lucrative, character. But this was not the case with Br. Pryer, for in every thing that related to the improvement of the human mind, which tended to the service of the *G. A. O. T. U.* and the benefit of mankind, his leisure nay, his sleeping hours, were unceasingly employed. This is abundantly shown by the various scientific productions which have emanated from his pen, on Archæological, Masonic, and other philosophical subjects.

But Masonry was his favorite study; to this he bent all the powers of his highly cultivated mind, and many hours of his short but useful life were spent in the fulfilment of those duties, which are imperative with every true and faithful Mason. While pursuing his Masonic career, he enlightened the Brotherhood by his profound scientific knowledge, while his hand was ever open to aid the poor and distressed. That hand was not, however, confined to the Masonic poor; he was a liberal contributor to most of the public charities of London. It is to be regretted that we have had no opportunity of obtaining sufficient material to supply a notice worthy the memory of this amiable man and Brother. From his diplomas we are only enabled to state that in 1842 he was admitted a Member of the Royal Oak Lodge, of which he was subsequently Master. In 1843 he was admitted a Masonic Knight Templar, of St. John of Jerusalem, and in 1848 a diploma was granted to him by the Supreme Council of the thirtythird degree.

The remains of Br. Pryer were interred at the Highgate Cemetery, on the 20th

of February, when many private friends, and a considerable number of the Brethren paid the last tribute of respect to his memory by being present in deep mourning. The impressive and deeply solemn burial service of the Church of England was read by the V. W. the Rev. J. E. Cox, A. M., G. Chaplain of the Order, whose voice repeatedly gave proofs how deeply he was affected by the loss of a sincere friend and worthy Brother, no less than by the presence of the mourning widow and her bereaved children. In answer to the request of many Brethren, the Reverend Brother preached, on Tuesday evening, March 18th, a funeral sermon on the occasion of the lamented death of this worthy Brother, at his church, St. Helen's, Bishopsgate, which was attended by a large assemblage of ladies and gentlemen, chiefly of the Brotherhood.

The Rev. Brother selected for his text the I. Samuel, 25th chap., 3rd verse, last clause, "As the Lord liveth and as thy soul liveth, there is but a step between me and death." In the course of his sermon he thus spoke of the Masonic worth of the departed Brother, which was undoubtedly reciprocated by all who heard him.

"Our solemn assemblies, where each drank in deeply his researches into the hidden mysteries of nature and science, where each eye glistened as it fell upon him, and each hand was eagerly held out to grasp his—are void. They will never, in our time, be gathered together, but it will be felt that *one is not!* Never will all honor and praise be given to the Most High therein, but it will be remembered how deeply he revered that high and holy name, how sincerely he trusted in Him, who once said "let there be light," and that blessing illuminated the primeval earth, just struggling out of Chaos, and reducing rough and undigested matter into due form."

Such once was *PAYAN*, in word and action clear,
E'en in that last recess of thought sincere ;
Grace without title, virtuous without show,
Learn'd without pride, and just without a foe ;
Alike humane, to pity, or impart ;
The coolest head, and yet the warmest heart.

'O early lost ! with ev'ry grace adorned,
By all so loved, and now so deeply mourned ;
In life's full joy, in manhood's brightest bloom,
Untimely check'd, and hurried to the tomb :
Torn e'en from her, who all the world approved,
More blest than man, and more than man beloved.

Although the departed Brother was in the possession of an extensive practice, such was his liberality and unbounded beneficence, that his widow, and her six children, are very inadequately provided for. With the usual generosity of the Masonic Order, efforts are making for raising a testimonial to the worth of the deceased, which are to have an especial reference to a provision for his children ; to which the V. W. and Rev. the G. C. thus alluded at the close of his sermon, which we are induced to give, in the hope that its effect may be more extensive, than if it remained confined to those who heard him with breathless attention.

"And now, Brethren, I commend the widow and the fatherless to your care and consideration. I ask you to do for them as he, who is taken away, would have done for you, had he been here to-night to listen, as you have done, to admonitions drawn out from such an event, of which, in the providence of the Most High, he is the subject. You profess to be bound by stronger ties than hold the generality of mankind. You are pledged to respect those who are nearest and dearest to your

Brethren";—regard, then, the bereaved widow and the destitute children of him you loved in life, and whom you mourn in death. Become their husband, father, friend! Do for them, in their hour of need, more than you even would have done for him; prove to the world that it is indeed a privilege to belong to our Order; that its principles are founded on the most excellent of all virtues—Charity. And whilst you bow with humility and resignation to the Most High, in this and every circumstance of life, and acknowledge that 'Verily there is but one step between you and death,' cultivate in this sad case that Divine attribute, that you may be able to show forth His glory,—by causing the widow's heart to leap for joy, and opening the mouths of babes and sucklings to lisp His praise."

SIR WILLIAM LORAINE, BART.

Died, in Saville Row, Newcastle-on-Tyne, March 1st, 1851, in the seventy-first year of his age, Sir William Loraine, Bart, second son of Sir William Loraine, the fourth baronet of Kirkharle, in the county of Northumberland.

The funeral took place on Friday, the 7th inst., when the remains of the deceased baronet were attended to Jesmond Cemetery, by upwards of one hundred Freemasons, of which Fraternity he was a distinguished member.

Sir William Loraine, the fourth baronet, was succeeded by his eldest son, Sir Charles Loraine, the fifth baronet, whose three sons, Sir William Loraine, the sixth baronet, Sir Charles Vincent Loraine, the seventh baronet, and Sir Henry Claude Loraine the eighth baronet, successively inherited the title, which, on the death of Sir Henry, January 4th, 1851, reverted to his uncle, the late Sir William Loraine, who is the fourth baronet of the Loraine family, deceased within twentyone months; he is succeeded by his Brother, Sir John Lambton Loraine, the present baronet.

To the whole of the Loraine family the Masonic body in the north of England have been much indebted, as will be seen by the accompanying sketch of their Masonic career, in which the name of the baronet just deceased stands pre-eminently conspicuous.

Sir Charles Loraine, the fifth baronet, served the office of P. G. Steward of Northumberland from 1814 to 1821, in which year he was appointed P. G. Junior Warden, and officiated as Senior Grand Warden at the laying of the foundation stone of the library of the Literary and Philosophical Society, by H. R. H. the Duke of Sussex, G. M., in Newcastle, September 2nd, 1822. He was appointed D. P. G. M. of Northumberland in 1824, which office he retained until his death, in 1833. He was also a Past Master of Lodge No. 24. Past Z. of the Royal Arch Chapter de Swinburne, and a Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, No. 44.

Sir William Loraine, the sixth baronet, was appointed a P. G. Steward of Northumberland in 1821, and officiated as Grand Steward under H. R. H. the Duke of Sussex, September 2nd, 1822.

Sir Charles Vincent Loraine, the seventh baronet, was appointed P. G. J. W. of Northumberland, by the Earl of Durham, P. G. M., December 4th, 1838.

Sir William Loraine, the ninth baronet, was appointed P. G. J. W. of Northumberland, August 10th, 1814, which office he held for several years. Prior to 1824, having become resident in the adjacent county of Durham, he was appointed D. P. G. M. of that province by the late Earl of Durham (then John George Lambton.) In 1835, having again become resident in Newcastle, Sir Matthew White Ridley, Bart. M. P., P. G. M., appointed Sir W. Loraine his D. P. G. M., to which office he was

again appointed by the Earl of Durham on his installation as P. G. M. of Northumberland, in 1837. On November 12th, 1839, H. R. H. the Duke of Sussex, G. M., appointed him Junior Grand Warden on the occasion of laying the foundation stone of the Athanæum, in Sunderland. On the death of the Earl of Durham, Sir J. W. Loraine was appointed to the government of the province of Northumberland, as D. P. G. M., by the Grand Registrar, and, on the installation of the Rev. Edward Caloner Ogle, October 13th, 1848, to the office of P. G. M., he was again appointed D. P. G. M., which rank he held until his death, March 1st, 1851.

In addition to his provincial grand honors, Sir William Loraine was a Past Grand Junior Warden of England, the first W. M. of Northern Counties Lodge, No. 586, of which he was the founder; Past Z. of the Royal Arch Chapter de Swinburne; Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, &c., &c.; and as a compliment to him on the formation of Lodge No. 793, it was named De Loraine.

Sir John Lambton Loraine, the present baronet, officiated as Grand Steward, September 2nd, 1822, under H. R. H. the Duke of Sussex, G. M., and was appointed a P. G. Steward for Northumberland, in 1824, an office which he held many years.

DR. THOMAS WRIGHT, F. R. C. S.

Freemasonry in Ireland has sustained a serious calamity in the demise of Dr. Thomas Wright, Fellow of the Royal College of Surgeons; which event took place rather unexpectedly, after a short illness, at his residence in Dublin, on the 17th of February, 1851.

Dr. Wright was for thirty years one of the most active and energetic members of the Craft, as will be best testified by the state of efficiency in which his untiring exertions placed the various Lodges and Chapters in the metropolis with which he was more immediately connected. For several years past he filled the arduous office of Secretary to the Grand Council of Rites for Ireland, devoting to the duties all the energies of his active and zealous mind. His constant and unremitting care of every degree, from the first or Entered Apprentice, to the thirtythird, or "ultimate gradus," was ever the theme of praise amongst his assembled Brethren.

How the loss of such a man is to be met, and his place in Freemasonry supplied, are questions of surpassing difficulty now forced upon the consideration of his surviving Brethren.

Dr. Wright's active and untiring energy in the cause of Freemasonry commended him to the particular notice of the noble and illustrious head of the Order in Ireland, His Grace the Duke of Leinster, by whom he was elevated, in 1847, to the distinction of a seat in the Supreme Council of the Thirtythird Degree, or Grand Inspectors General; an honorable testimony to his merits well and truly deserved.

A numerous cortege of the Brethren attended to pay the last tribute of respect to the memory of the departed. A most eloquent and impressive funeral oration was delivered by the Rev. Henry J. Westby, Grand Chaplain; and the remains of their lamented friend and Brother were carried from the Church to the grave by the officers of the Victoria Lodge, No. 4, of which Dr. Wright may be said to have been the father.

It is remarkable that but six weeks before Br. Wright's decease, and on the same day of the week, his friend, Br. Thomas Keck, of the Castle, paid him a visit, and dropped dead in his drawing-room.

BROTHER ASA KINGSBURY.

Windsor, Vt., April 6, 1851.

BR. MOORE—Dear Sir:—At a communication of Vermont Lodge, No. 18, held in this place the present month, the following resolutions on the death of Brother Asa Kingsbury, of Plainfield, N. H. were unanimously adopted :—

WHEREAS, it has pleased the great Architect of the Universe to remove our aged and venerable Brother, Asa Kingsbury, of Plainfield, from time to eternity, the character of our deceased Brother demands a tribute of respect, Therefore

Resolved, That in the death of Br. Kingsbury society has lost one who has been an active and efficient member, and Masonry, one who has long loved and cherished the principles of the Order.

Resolved, That we sympathize with the widow and family of our deceased Brother in the sad bereavement they are called to experience, and most sincerely desire they may have that consolation promised them who mourn.

Resolved, That the Secretary of this Lodge be directed to forward a copy of these resolutions to the widow and family of our deceased Brother, and also to the Editor of the FREEMASONS' MONTHLY MAGAZINE, published in Boston by Br. C. W. MOORE, for publication in that Magazine.

Brother Kingsbury was buried in Masonic order. The procession first formed at the house, and, preceded by a large number of Brethren, moved to the Church, where the usual ceremonies were performed, then proceeded to the grave, where the last sad duties were paid to our departed Brother.

Yours, Fraternally,

ABNER FORBES,

Secretary of Vermont Lodge, No. 18.

BROTHER JOHN BURNHAM.

BR. MOORE—Dear Sir:—At a communication of Vermont Lodge, No. 18, held March 13, 1851, the following resolutions on the death of Brother JOHN BURNHAM, of Windsor, Vt., were unanimously adopted :—

WHEREAS it has pleased the Supreme Architect of the universe to remove from our midst, our esteemed friend and Brother, John Burnham, no more to meet us in our social and Fraternal gathering. He loved Masonry in prosperity; denied it not in adversity, and when in the fulness of time the clouds that had gathered in the Masonic horizon were dispersed, he was one of the first to aid and assist in setting the Craft to work, and causing the light again to shine out from darkness, justice demands a tribute of respect to the memory of the departed.

Therefore, **Resolved**, That the moral and Masonic virtues of our Brother Burnham were such as we would commend as examples of imitation.

Resolved, That we deeply sympathise with the family of our deceased Brother in the irreparable loss they have sustained.

Resolved, That the Secretary of this Lodge be directed to forward a copy of these resolutions to the family of our deceased Brother, also, to the Freemasons' Monthly Magazine and Odd Fellow (both published in Boston) for publication.

Yours, Fraternally,

ABNER FORBES,

Secretary of Vermont Lodge, No. 18.

MASONIC CHIT CHAT.

24TH JUNE.—The Grand Lodge of Rhode Island will hold its annual communication at Pawtucket, on the 24th inst. for the choice of officers and the celebration of St. John's day. Rev. Br. Huxford will deliver the address on the occasion, and the Fraternity generally are invited to be present.

☞ We have devoted an unusually large portion of the present number of the Magazine to obituary notices. In no one year since our connection with the Institution have we been called on to record the decease of so many eminent Brethren in this country and in Europe, as during the past. Many of the brightest and best lights among us have gone out, and the places which they illuminated by their learning and talents must long remain places of comparative darkness. They were not ordinary men; and their departure from earth has created a void in the Masonic community which cannot easily be filled. The notices we have given will be found interesting.

OUR NEW COVER.—Our readers will perceive that the Magazine appears this month in a new and, we trust, acceptable dress. The design of the cover is, we think, as appropriate and comprehensive as it could well be made. The engraving is by one of our best artists, and is creditable to him.

Having recently experienced grossly un-masonic and ungentlemanly treatment, in an unwarrantable and *dishonest* appropriation of our past labors—the result of long experience and study,—we have been reluctantly compelled to seek future protection under the *copy right* law. We do not object to having any of our articles copied by our contemporaries; for they contribute to the common interest,—but when a whole series of articles, *expressly designed for future use*, is unscrupulously taken, and without skill or decency, converted into a book, to be sold to the Fraternity as a matter of personal speculation,—and in a form discreditable to the literature of our Institution,—we think we have a right not only to complain, but to seek our *legal remedy*. This we shall do.

☞ Br. Thomas H. Dixon, of Brookville, Miss., is an authorized agent for this Magazine.

☞ Dr. M. Emanuel, of Vicksburg, Miss., is an authorized agent for this Magazine and the Trestle-Board, of whom both may be obtained.

MASONIC JURISPRUDENCE.—To numerous inquiries, we answer, that the proposed new work on *Masonic Jurisprudence*, by the editor of this Magazine, will be brought out at an early day. Our readers need not be informed, that the discussions and answers to questions which appear in our pages, are so many contributions to the proposed work, and the longer it is delayed the more full and perfect it will be. These discussions however will all be carefully revised, added to and digested. Our object will be to make the work a reliable and useful *code of laws*.

A large amount of matter expressly intended for it, has been dishonestly and shamefully appropriated by another, and thrown before the Masonic public in an undigested and unreliable form; and against that imposture we caution our Brethren. We have taken the proper legal steps to protect ourselves in future against a repetition of such un-masonic depredations on our property.

☞ The inquiry proposed by our correspondent at Cincinnati, is hardly a proper one for discussion. We see no reason why the petitioner should not be allowed to go on, unless something has arisen to effect his moral character, since he was balloted for. The circumstance referred to does not present any serious objection. It was a whim, or perhaps timidity, which subsequent explanations seems to have removed. Of this, however, Brethren on the spot are the best judges.

THE "SPLENDID PICTURE, representing the great Masonic Union Celebration," in New York, is now ready to be delivered to subscribers and purchasers. It is spoken of in high terms of commendation by Brethren who have seen it, as a beautiful ornament for Masonic Halls, as well as for private parlors. Not having yet seen it, we cannot speak of it from personal knowledge, but shall probably be able to do so in our next.

☞ The Grand Lodge of Connecticut held its annual communication at Hartford, on the 14th ult. Br. Wm. E. Sanford, of New Haven, was elected G. M.; David Clark, of Hartford, D. G. M.; John C. Blackman, of Bridgeport, S. G. W.; William L. Brewer, of Norwich, J. G. W.; Horace Goodwin, of Hartford, G. T.; and E. G. Storer, of New Haven, G. S. Br. Sanford will be present at the Masonic meetings which will probably be held in London during the great exhibition.

☞ Br. Jas. M. Dawson is our authorized agent for this Magazine and the Trestle-Board, at Sparta, La.

☞ Dr. T. C. Murphy, late of Lexington, and Mr. T. J. Johnson, late of Emory, Miss. will please send their addresses to this office.



Grand Lodge of Massachusetts.



NOTICE is hereby given, that the Annual Communication of the M. W. Grand Lodge of Massachusetts, will be held at the Masonic Temple, Boston, on WEDNESDAY, the 11th day of June, current, at 7 o'clock, P. M., for the transaction of such business as shall regularly come before it.

The Officers and Members of the Grand Lodge, Masters, Wardens, and Proxies, of Lodges, and all others concerned will take due notice thereof and govern themselves accordingly.

Boston, June 1, 1851.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Quarterly Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at the Masonic Temple, Boston, on TUESDAY, the 10th day of June, inst., at 7 o'clock, P. M. for the transaction of such business as shall regularly come before it.

Officers and Members of the Grand Chapter, Representatives and Proxies of Chapters, and all others interested, will take due notice and govern themselves accordingly.

Boston, June 1, 1851.

THOMAS WATERMAN, G. Sec'y.

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WILLIAM H. MILNOR,

Grand Master of the Grand Lodge of the State of New York.

JAMES W. POWELL, M. D., Grand Secretary.

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MASONIC.

THE Fraternity of Free and Accepted Macons of the fourth Masonic District, will celebrate the coming Anniversary of St. John the Baptist on the 24th June next, at Wisconsin. The Craft generally are cordially invited to attend and participate in the festivities of the occasion.

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August, 1850.

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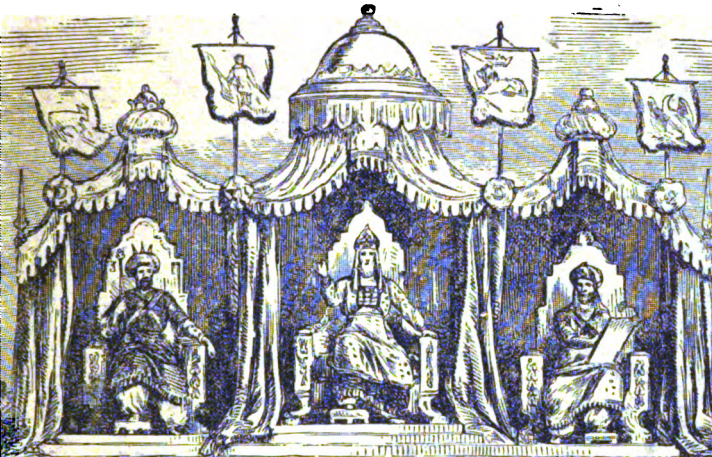
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June, 1851.

M. & Tearn



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W. J. BAKER, SC.

BOSTON.

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LETTERS.

THE absence of Mr. Moore must be received as an apology for the non-appearance of the List of Letters received since May 27. It will appear in the next Magazine.

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May, 1851.

THE
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MASONIC RITES—AVOUCHMENTS—RECON-
SIDERATION OF BALLOTINGS.

Chicago, Ill., May 19, 1851.

R. W. C. W. MOORE,—

Dear Sir and Brother:— * * * * * *YOUR MAGAZINE*
I highly prize, not only for the valuable Masonic information it always contains, but as an authority to settle all differences of opinion and as the best exponent of the landmarks of our Order. And so it is regarded by *all* Masons in the North West.

YOUR TRESTLE-BOARD is very much liked by us and is the text-book in our Lodges, Chapters and Encampment, and as such is used by the great majority of Masons in this section of the country.

Masonry is in a very flourishing condition in Illinois. Many new Lodges and Chapters are being formed, and from what I can learn, the Craft is adding to its numbers many that are "good and true."

Masonry, to be understood and appreciated, must be studied. Too many of us are *exoteric* Masons,—looking more to the outward forms and ceremonies for our pleasures and benefits, than to the internal truths, of which those forms are but the emblems,—so that only by the study of Masonry, are its latent beauties brought to light.

Entertaining such views here, we have required a certain amount of proficiency in all those who wish to progress and receive more light. And the result has been beneficial, not only to the applicants themselves, but to the Fraternity here. And I sincerely wish that such a custom was universally adopted throughout our country, as I believe it would tend to elevate both the Order and its members.

With your permission, I would propose some questions to you, which we here are not able satisfactorily to explain, and which, if agreeable and convenient to yourself, you would much oblige us by answering. These questions doubtless you have answered before, but not possessing full files of your Magazine, I know of no one to whom we could better apply for correct information than to yourself. Your answer by letter, if you think proper, or otherwise, would be very acceptable, and would decide our course of action hereafter.

Situated as we are here, we have frequent applications, from foreign Masons, for admission into our Lodges,—more particularly from German and French Masons. They generally bring Diplomas from the "Grand Council of the 33d and last degree of the Scotch rite," if I can fully understand and interpret them. I would therefore wish to know—

1. Whether we as Masons of the York rite, can fellowship with those of the Scotch rite—that is, can we admit them into our Lodges?

2. Again—can a ballot be reconsidered or cast again at a subsequent meeting, if the Brother who cast the black ball, being convinced of his error, so desires it?

3. Finally—what constitutes an *avouchment*? When a Brother *vouches* for another out of the Lodge room, is that sufficient evidence to warrant his admission into a Lodge?

We require here, the *vouching* to be done in open Lodge, by one who has sat in Lodge with the applicant. Are we right?

Please excuse my troubling you with these questions, but there are different opinions in regard to them here, and your decision would be conclusive hereafter.

Fraternally yours,

J. H. BIRD.

1. The whole series of foreign rites, known under various names, is an excrescence on the Masonic Institution; but it is one not easily to be got rid of. On the continent of Europe, it has so thoroughly grafted itself upon the body as to become, if not a homogeneous part of the system, so identified with it that the two are inseparable. In this country, as in England, we are differently situated, and are, in a great measure, free of the corruption and its influences. And our earnest and devout aspiration is, that the exemption may long be continued to our Brethren here. We have seen and know enough of its disturbing influences to wish to avoid it.

There is but one true and legitimate rite known to "ancient Freemasonry," namely, the York rite. All others are of modern invention, and owe their origin almost exclusively to continental Europe,—principally to France and Germany. The York rite is so called from the circumstance that the first general assembly of Masons in modern times was held at the city of York, in England, in the year A. D. 926. It was composed of Brethren from all parts of Europe. The ancient ritual was there revised—the old Constitutions and Charges collated, and one uniform code of general laws and observances adopted for the future regulation and government of the Fraternity. And as it is for the interest of the whole Institution, so it is the part of wisdom for all its true friends to endeavor to preserve and perpetuate to future times, as far as may be practicable, the system of government and ceremonies there promulgated. If these have heretofore been preserved anywhere, it is reasonable to suppose that it has been done in the English Lodges, which are the immediate descendants of the York Grand Lodge, or Assembly, and the depositaries of their ritual and laws. From that source has all the substantial Masonry in this coun-

try been derived. That it has here been faithfully preserved in a high degree of purity, is manifest from the general agreement which subsists between the Masonry of the two countries. That the hand of change, perhaps of innovation, has been at work in both countries, is probably true, to some extent; but that the essentials of the ritual, the laws and usages remain, substantially, in both, as they were delivered to us by our Brethren at York, more than nine hundred years ago, is susceptible of the clearest demonstration. Not so on the continent of Europe. There everything appertaining to ancient Masonry has undergone changes which have nearly destroyed its identity. The laws, usages, and ritual, have all been modernized, nationalized, falsified—added to or subtracted from—often rendered ridiculous, if not scandalous. Yet, for all this there is now no remedy. The evil is too strongly fastened upon us—too powerful and too general to be removed, without destroying the universality and unity of the Institution. It may be restricted,—confined to its present limits,—but it must be tolerated. This has long been the judgment of the Masonic world. Hence it is, that so much of the essentials being preserved as to enable them to prove themselves to be Masons, Brethren of all rites, from whatever country they may come, are received and acknowledged by the Lodges of all rites, in all countries.

2. There is no such thing as reconsidering a ballot taken on the admission of a candidate. When once cast it is final, and must stand, unless the Brother casting it becomes convinced of his error before the Lodge is closed; in which case he may, with the consent of the Lodge, change his vote. But the Lodge having been once closed, the only relief is in a new proposition. If a ballot may be reconsidered in one case and for one reason, it may be done in another case and for a different reason. It is too important a measure to be left to any uncertainty. No harm can result to the candidate from a temporary delay; but much injury may accrue to the Lodge from the influence of a dangerous precedent, or precipitate action.

3. The regulation of 1723, on the subject of admitting visitors, is as follows:—"No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by, one of that Lodge *present*." The provisions of this regulation are—first, that the visitor must be "personally known to" some Brother present to be a Mason; or, secondly, that he shall be "well vouched for and recommended by" a member of the Lodge who is present. The Brother who vouches for him must therefore be present, and know him to be a Mason, either from personal examination, (which ought always to be conducted in the appropriate place and manner) that is, in

the preparation or some other convenient room connected with the Lodge); or, from having sat in a Lodge with him. It is not sufficient that some Brother in the street has told him that the visitor is a Mason. He must be able to state the fact to the Lodge, from personal knowledge. This knowledge he can acquire only in one of the two ways indicated. We are aware that a loose practice prevails in this respect, to some extent, in all parts of the country; but this cannot change the rule. That must stand just as it is; and all departures from it, are departures from correct Masonic usage.

THE PRIVILEGES OF PAST MASTERS.

San Francisco, April 14, 1851.

CHARLES W. MOORE, ESQ.,

Dear Sir and Brother—I take the liberty of writing to you and asking your opinion, as you fully know how highly your opinion is esteemed and considered as authority, respecting all matters connected with Masonry. I will try to relate the matter just as it happened.

A Brother, having the degree of Past Master, as conferred by a Chapter, was in California Lodge, No. 1, in this place, and in the absence of the Master and Senior Warden elect, called to preside, and open the Lodge; which he accordingly did, in conformity with the usages and landmarks of our Order. At the next meeting, this matter was discussed, and at last it was moved, that the whole proceedings of the preceding meeting be erased from the minutes of the Lodge, that meeting being considered *illegal*; which motion, however, was not carried.

As this matter is rather of importance to Masonry, you will please give me your opinion in regard of the subject, or if you prefer, you may as well answer it through your valuable Magazine, and you may rely that your opinion in this, as well as in all other matters concerning Masonry, will guide me and thousands of others. The questions are:—

1. Is a Past Master, made in a Chapter, competent to preside over a Lodge of Free and Accepted Masons?

2. If not, then I ask why is a Master Mason, being elected Master of a Lodge, obliged, before he is able to preside over a Lodge, to take the Past Master's degree? which seems to indicate that only *that* degree entitles him to the privilege of presiding over a Lodge.

3. If in open Lodge the Master invites Past Masters to approach and take seats in the East, is it understood that only Past Masters *elect*, are meant, or are Past Masters by *Chapter degrees* also entitled to the same privilege?

By answering these questions you will greatly oblige many Masons and especially

Your most obedient Servant,

MICHAEL CASPARI.

The mere fact of having received the Past Master's degree in a Chapter of Royal Arch Masons, of itself, confers no privileges on the recipient that can be made available to him in a Blue Lodge. When so conferred,

it is as a preparatory degree, and is intended only to qualify the recipient for admission to the higher degrees of the Chapter. The Royal Arch degree was originally conferred under the authority of a Lodge warrant, and was restricted to actual Masters of Lodges. On the establishment of Chapters, as separate and independent organizations; or, in other words, when the G. Lodges surrendered the control which they had originally possessed over the Royal Arch degree to the Chapters, they also, by inference, if not in terms, conceded the right to the Chapters to confer the Past Master's degree as preparatory to the Royal Arch degree; but they did not concede to the Chapters the right to control, or in any manner to interfere with the organization or the government of the Lodges; nor did they surrender any of their own inherent rights over the degree. The Past Master's degree is a part of, and is included in, the ceremony of the installation of the presiding officer of a Lodge of Master Masons, and has no necessary connection with either of the superior degrees conferred in the Chapter. The Royal Arch degree was, from the beginning, and is at the present time, regarded by our English Brethren, as the completion of the Master's degree, and was originally restricted to the actual Masters in Masonry, or those who had proved themselves by their proficiency and skillfulness in the practical duties of their art or profession, qualified to instruct and govern a Lodge of their Brethren. To continue this restriction after the separate organization of Chapters, was of course impracticable. The Lodges did not furnish material enough to enable the Chapters to sustain themselves. They therefore conceded, or the Chapters assumed, the right to confer the degree, as before stated. But the concession does not carry with it any of the privileges which by inherent usage belong only to the actual Past Masters of Lodges. In England, and in some sections of our own country, Past Masters are enrolled and admitted as members of the Grand Lodge. If the Past Masters who are made in the Chapters acquire, through such making, any part of the privileges which inure to actual Past Masters, by virtue of their past official rank, they acquire and may rightfully claim to share in the unrestricted enjoyment of the whole. No Brother among us will for a moment admit that the Chapters possess the power to create members of the Grand Lodges. But he must necessarily admit this, if he claims for the Past Masters of the Chapters the right to preside, *as such*, in the Lodges; because, that right is one of the privileges which are derived immediately from the authority of the Grand Lodges, and cannot be separated from its class. The Grand Lodges can make no such distinction as would be necessary in such a case. By the ancient usages of Masonry, a Past Master is one, who, having been duly elected and installed, has served a constitutional term as Master of a subordinate Lodge under the jurisdiction of some Grand Lodge. Such, alone,

are entitled to the rank and privileges of Past Masters. The Past Masters made in the Chapters are not such. They have never been elected to preside over a Lodge of Master Masons, in the true and only legitimate meaning of the words. Chapters have no power to establish or open such Lodges. They do not claim to possess or exercise it. They confer the degree for a definite and limited purpose; and the act carries with it nothing beyond what is necessary to the attainment of that purpose.

In the case stated by our correspondent, the Junior Warden, in the absence of his senior officers, should have taken the chair. If he felt himself incompetent to discharge the duties of the Master, it would not have been contrary to usage had he invited any qualified Brother present to act for him, and under his direction as the presiding officer of the Lodge. If an actual Past Master were present, the privilege of presiding,—the Junior Warden waiving his own right,—belonged to him, by the laws and usages of Masonry. The Brother who was called to preside, possessed no rights or qualifications, in virtue of his having received the Past Master's degree in a Chapter, above any other member of the Lodge, or visitor present. Acting, however, at the request of the Lodge, and under the sanction and direction of the Junior Warden, whom we suppose to have been present, and was, in reality, the presiding officer, the Lodge was right in not "erasing the proceedings as illegal," though they were not altogether so regular as they should have been, and are not to be received as a precedent for future proceedings.

We believe the above remarks answer all the inquiries proposed by our correspondent, though we have not considered them with direct reference to the order in which they are stated. The corollary is—

1. A Brother having received the Past Master's degree in a Chapter, is not such a Past Master as is contemplated by the regulations of the Grand Lodges, or the ancient usages of Masonry, and does not, therefore, possess the qualifications, and is not entitled to the privileges, of past presiding officers of Lodges.

2. The Past Master's degree was originally an element in the ceremony of the installation of the Master of a Lodge. It is so regarded by our English Brethren at the present day. It is not, indeed, considered by them in the light of a degree; but as a part of the installation service,—which it undoubtedly is. It therefore follows, that as a Master cannot properly preside over his Lodge before he has been installed into his office, he is necessarily and properly required to receive what is now generally termed the Past Master's degree.

3. Past Masters made in Chapters are not properly included in the invitation usually given by the Master, in the manner referred to by our correspondent.

LIMIT OF DISPENSATIONS.

" *Providence, R. I. May 28, 1851.*

" **Bz. Moore,**—Can a Chapter, which once had, and worked under, a Dispensation, but finally ceased to work, and laid dormant for a number of years, resume its labors under its old Dispensation, or must it apply for a new one, obtain the recommendation of the nearest Chapter, and pay the usual fee ?

" I have asked the above question, because it applies to a case in a neighboring town, where a number of Companions think they can resume work under their old Dispensation, without incurring further trouble or expense.

" Yours, Fraternally,

E. H."

Dispensations are limited in their duration and authority. They are given for a specified time, and for particular purposes. When that time expires they become invalid,—the power which they confer ceases, or returns to the source from which it was originally derived. The ancient regulations of Freemasonry require, that before any number of Brethren can be constituted into a Lodge, they shall obtain a *Charter* from some Grand Lodge, of competent jurisdiction. To obviate certain inconveniences which were found, in practice, to arise from a strict enforcement of this regulation, and in order to afford the petitioners an opportunity to ascertain, with greater certainty than they otherwise could do, that the location selected was a proper one, and that a Lodge could be respectably sustained in it, as well as to enable the Grand Lodge to determine as to the qualifications and Masonic ability of the petitioners to conduct the affairs of a Lodge, the usages of Masonry have authorized the proper authorities to issue what are technically termed Dispensations. The object of these is to *dispense*, for a specified time, with the regulation above referred to, and to permit the Brethren to whom they are granted, to do that which they could not otherwise lawfully do without the sanction of Charters, emanating directly from the Grand Lodge. If the rule were not thus limited, and it were permitted to grant Dispensations for an indefinite time, the power, in its operation, would be equivalent to a repeal of the regulation. Lodges could, in such cases, as well exist without as with Charters, and Grand Lodges would be relieved of the necessity of doing anything further than to permit their presiding officers to create and constitute Lodges at their pleasure. This might be very convenient; but it would not be in accordance with the ancient and established regulations of Freemasonry. It would, however, be sowing, broad-cast, the seeds of dissolution,—the removal of landmarks which are essential to the existence and good government of the Institution.

The longest time for which Dispensations are permitted to run, is one year; or, when granted in the recess, until the next annual communication of the Grand Lodge under whose authority they are issued. They are sometimes renewed by that body for a specified time; but never by

the officer granting them. Unless so renewed, they expire and become of no effect. Charters must then be taken out, or the Brethren who have been working under them, as inchoate Lodges, cease from their labors and dissolve their association.

Taking these general principles for his guide, our correspondent will find no difficulty in determining what answer should be given to his inquiry. The Chapter ceased to exist in one year after the date of its Dispensation, unless the Dispensation was at that time renewed by the Grand Chapter of the State; which does not appear to have been the case. If, however, such a renewal took place, then the Chapter ceased to exist at the expiration of the time for which it was renewed. But let this be as it may, it is certain that it has no lawful existence at present; and it is equally certain that it cannot recommence its labors by virtue of any authority with which it may heretofore have been invested. The only course for the Companions to pursue is to draw up a new petition and present it to the proper authorities, asking for a Dispensation to authorize them to work as a Chapter. It is probably competent for the Grand Chapter of the State to relinquish its claim to the whole or any part of the usual fee, if it think proper to do so.

R. W. BRO. HON. J. LEANDER STARR.

WE are gratified in being able to give place in our pages to the following extract from the proceedings of the Grand Lodge of Scotland, of the 5th of May last. The compliment which it conveys we believe to be eminently deserved by the distinguished Brother who is the subject of it. Br. Starr has been for some years past residing at New York, and finding himself, in consequence, unable to attend to his official duties as Prov. G. Master for Nova Scotia, tendered his resignation to the Grand Lodge of Scotland, which, being accepted, his successor was appointed. While a resident of Nova Scotia, and in the actual discharge of his official duties, Br. Starr was not only an efficient officer, but was highly esteemed by his Brethren for his gentlemanly courtesy and high respectability of character. The complimentary vote which follows will be received with much pleasure by his numerous friends:—

“Brother James Marshall, with reference to the Past Provincial Grand Master of Nova Scotia, &c., to whom a successor had been appointed by the Grand Lodge in November, 1848, proposed that a vote of thanks be given to Brother the Hon. J. LEANDER STARR, for the zeal he had manifested while in the province of Nova Scotia, and for his distinguished efficiency when Provincial Grand Master there, in promoting the interests of the Craft. This proposal having been seconded by the Grand Clerk, was agreed to.”

Extracted from the minutes of Grand Lodge of Scotland of May 5, 1851, by
Edinburg, May 7, 1851. J. LANNING WOODMAN, *Clk. G. Lg. of Scotland.*

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER I.

DR. DESAGULIERS. FROM 1717 TO 1722.

"I could a tale unfold."—*Shakspeare*.

"Dost feel a wish to learn this thing of me?"—*Titania*.

* * * * * "hoc est

Vivere his, vita posse priore frui."—*Martial*.

A FRIEND and Brother, who resides in town, knowing that I am somewhat of a dabbler in antiquities, forwarded to me, some time ago, an old SILVER SQUARE, which he told me had the reputation of having been used in one of the earliest Lodges after the revival of Masonry in 1717. Of course I found it an object of great interest, and value it accordingly. Although a good deal of the inscription is still distinctly visible. On one limb of its upper face the following legend—

KEEP WITHIN COMPASSE;

and on the other—

ACT ON Y^E SQUARE.

At the angle of junction is a rude heart with a letter J on it. The reverse is blank, with the exception of two old English capitals *E. E.* at the angle.

The jewel is soon described; but how am I to portray my feelings, when, with the instrument lying on the table before me, I called up the spirits of the dead, and contemplated scenes of bygone times—the working of Lodges—the solemn Labors and convivial Refreshments which this small token had witnessed—the racy jests and sparkling wit which set the table on a roar, after the hours of business were past. This was the age when the facetious Doctor Sheridan reduced punning to a system, and it was practised by rule and compass: and therefore we may readily believe that the Lodges had their share of it. "O!" I exclaimed aloud, "if this square could speak, what interesting scenes it might reveal, and how it would enlighten us about the doings of Freemasonry at the time of its revival!"

I had been sitting late one evening in contemplation of the scenes which took place in the palmy days of Masonry, when Desaguliers, Payne, Anderson, Lamball, Morrice, Timson, and their compeers were at the helm of affairs. A dull and dreamy sensation came over me, and I saw, or fancied I saw, the Square, which had just been reposing motionless before me, raise itself up, with great solemnity, on the exterior points of its two limbs, which seemed to assume the form of legs. Body it had none, but the heart which was delineated at the angle, put forth two eyes, a snub nose, and a mouth—a sort of amplification of the letter J. I could trace the features distinctly, as we see the figure of a human face in the fire on a winter's night.

While I was considering what all this could mean, I heard a small thin voice pronounce my name. To say I was merely surprised at this unexpected phenomenon, would be too tame an expression—I was utterly astonished and confounded. I rubbed my eyes and looked round the room. Every thing appeared exactly as usual—no change could I perceive; the fire burned brightly; the books covered the walls; the candles cast their usual light; and the ticking of the spring clock over my head preserved its usual monotony. I began to fancy I had been mistaken, when my name was again uttered by the same unearthly voice, and there stood the little fellow, as if determined to indulge in some demoniacal soliloquy to which I was constrained to listen. At length it communicated its intention by saying—"Attend to me and I will realize all your wishes,

by enlightening you on the subject of your meditations, and giving you the benefit of my experience; but first let me caution you not to utter a single syllable, for if you do the charm will be broken; the sound of the human voice silences me for ever.

"I was originally the property of a Brother whose extensive genius has invested his name with immortality—Sir Christopher Wren, Grand Master of Masonry at the latter end of the seventeenth century, which fell into desuetude when King George I. had the impolicy to supersede this great man in favor of Br. W. Benson, and so disgusted him with the world, that he declined all public assemblies, and amongst the rest, relinquished his connection with Freemasonry. The Craft refused to meet, or hold any communication with the new Grand Master, and Masonry languished for several years, till it was supposed to be extinct; and Dr. Plott exulted in the idea that he had given it its death-blow by some ill-natured animadversions in the History of Staffordshire.*

"In the year 1712, a person of the name of Simeon Townsend published a pamphlet, which he entitled 'Observations and Enquiries relating to the Brotherhood of the Freemasons'; and a few others had been issued on the decline of the order, as if triumphing in its fall.† About this time Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held.‡ The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren. Dr. Desaguliers paid a visit to this veteran Freemason, for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the Order and the unhappy prostration which had recently befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and to restore it to its primitive importance.

"You may perhaps be inclined to inquire," said the Square, very naively, "how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy to all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, as they generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as

* "The Natural History of Staffordshire," by Robert Plott. Oxford, 1686.

† These were—"A Short Analysis of the unchanged Rites and Ceremonies of Freemasons." London, Stephen Dilly, 1676. "The Paradoxical Discourses of Franc. Mercur van Helmont concerning the Macrocosm and Microcosm, or the Greater and Lesser World and their Union; set down in writing by J. B., and now published." London, Freeman, 1685. "A Short Charge," O. D. A. A. M. F. M. R. O. 1694. "The Secret History of Clubs, particularly of the Golden Fleece; with their Original, and the Characters of the most noted Members thereof." London, 1709.

‡ It is now called the Lodge of Antiquity.

the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary Brother to avoid the quicksands of error which will impede his progress to Masonic perfection.

"Br. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were Sayer, Payne, Lamball, Elliott, Goston, Cordwell, De Noyer, Vraden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the globe.

"There was no code of laws in existence at that period to regulate the internal economy of the Lodges except a few brief By-Laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is, the Master, two Wardens, and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet as Masons, and perform all its rites and ceremonies, with no other authority than the privilege which was inherent in themselves, which had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

"But as this privilege led to many irregularities," continued my companion, "and was likely to afford a pretext for many unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional. And a few years later Br. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft. Accordingly, at the annual assembly on St. John's day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations or to alter these for the real benefit of this ancient Fraternity; provided always that the old landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest apprentice, the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M., Theophilus Desaguliers, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

"The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c., you remember the charge?"

I nodded acquiescence. The Square took the alarm, and hastily said—"Do not forget our compact; if you speak, my revelations are at an end. To proceed:—

"I can testify to the convivial propensities of the Brethren of that day. Dermott did not libel them when he said, 'some of the young Brethren make it appear that a good knife and fork in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe.'"

ADDRESS OF THE G. M. TO THE GRAND LODGE OF LOUISIANA.

[Made at its annual communication in May last.]

BRETHREN:—It is with great pleasure that I once more find myself surrounded by the representatives of the Free and Accepted Masons of this State, assembled in Grand Communication, to deliberate and decide upon questions which at this time, particularly, have an all absorbing interest, and are of vital importance to the well being of our Order in this State; and I doubt not that you are all met here on this solemn occasion, willing and prepared to perform with zeal and cheerfulness, the duties required at your hands, and delegated to you by your constituents. I shall endeavor, as far as my station permits, to expedite your labors, and trust that our mutual efforts will be directed to a dispassionate, correct and faithful solution of every matter requiring our deliberation and action; and that the Grand Master above us will guide our minds to such decisions as may tend to His glory, and to the honor and well being of our beloved Order.

Since we last parted, the appeal in the suit of Ramon Vionnet, the late Grand Treasurer, has been argued in the Supreme Court, but I regret to say, the court has as yet rendered no decision. I entertain no doubt but that the decision will be favorable to the Grand Lodge—and it is probable that on Monday next the judgment of the court will be given, so that you will be enabled to apprise your constituents of the event, before the close of this Communication, and also to take any action that may be necessary upon it.

I would suggest the propriety, also, of taking a definitive decision upon the charges preferred against the late Grand Treasurer, previous to the closing of the session.

In consequence of the confusion produced by the pretensions of the members of the Lodges which seceded from this Grand Lodge, and placed themselves under the jurisdiction of a body calling itself the Supreme Grand Council of the 33d Degree, and the claims set up for themselves and their initiates, and the unpleasant scenes and divisions to which they have given rise, I deemed it my duty to address a circular letter, under date of the 1st March, to all the Constituent Lodges of our jurisdiction, requesting them to deliberate maturely upon the subject during the recess, and be prepared to express their wishes, and give a definitive judgment upon the conduct which is to be pursued by this Grand Lodge and its constituents towards the seceding Lodges, their members and initiates, and those who may see fit to follow their example for the future; and I now call upon the G. Lodge to pronounce at once upon the question, and conceive that from the notice given to every Lodge, and the time that has elapsed for deliberation, you are prepared to decide without needless delay or discussion.

You will doubtlessly understand that there are many and weighty reasons why the decision should not have been made by, and should not be left to, myself alone; and will readily conceive that motives might have been imputed, and obedience reluctantly yielded to individual authority, which cannot be entertained or hesitated in when emanating from the Grand Lodge itself.

It is not my intention to enter upon the points presented to your notice in my circular letter; you are doubtlessly familiar with them, and to it I refer you. But

I consider it my duty to bring to your attention now, some additional circumstances which the compass of that letter prevented me from touching upon.

Whenever any set of men assume authority, their own position should be beyond question. And this rule will apply with greater force, when the authority sought to be exercised, comes in conflict with one already established, and undoubtedly genuine.

We, therefore, as the true and recognized head of symbolical Freemasonry in this State, have a right to inquire into, and it becomes our duty to investigate the character of the body which has interfered with our jurisdiction, claims concurrent powers, and has caused a schism among the Fraternity here, and withdrawn a portion of them from their allegiance to the Grand Lodge.

As we cannot be presumed to possess, or pretend to know any thing personally of a body which is wholly unknown to ancient Freemasonry, we must naturally refer to those having the same title and attributes for information.

In pursuing this investigation, we find that there are two bodies of this designation—one at New York, and the other at Charleston—the first claiming jurisdiction over the Northern part of the United States, the latter over the Southern. These two bodies date their existence, and derive their authority from a source much more ancient than the one here, and both aver and declare that according to the statutes of their Order, none other can legally exist in the United States. These protests have been published, and have never been contradicted.

If this be the case, and if these two bodies have not the right to decide, we must be at a loss to find who have; then it is clear that the body interfering with our jurisdiction here is repudiated by those whom it claims as its own compeers. And it would surely seem that if these two bodies, whose lawful existence and authority in their own order do not appear to be questioned, disclaim any interference with symbolic Freemasonry, that the body here, whose existence and legality are denied by them, sets up these pretensions with a very bad grace—and that any respect which we might be disposed to entertain for the scruples and opinions of a body having the stamp of legitimacy, cannot be due for those of one whose legitimacy is denied, and whose establishment is protested against by those having a right to sit in judgment on the question.

We are therefore bound to believe that the action of the two bodies in New York and Charleston is the exponent of the true principles and doctrines of the Order, and that when they disavow any interference with symbolic Masonry, to conclude, that such interference is neither necessary nor incumbent upon them for the peculiar practice of their Order.

The body which has interfered in our jurisdiction, modestly tells us that in consequence of our own acts, it has resumed its jurisdiction over its Lodges.

How does this assertion correspond with facts? Of the three Lodges which have seceded from us, the Polar Star was one of the Lodges which existed at the foundation of the Grand Lodge, and at that time held a charter from the Grand Lodge of Pennsylvania, which was returned, and a new one taken out from this Grand Lodge, and up to the day of its secession, that Lodge held the honored rank and number on our register, to which the date of that charter entitled it. The other two Lodges were constituted by this Grand Lodge, long after what has been commonly, but most erroneously called the Concordat of 1833.

Neither of these Lodges was ever constituted by, or under the authority of any other body than this Grand Lodge, and so far from the act of the body here being resumption, it was the assumption of an entirely new authority over them.

This naturally leads to the question of what this concordat was? And in entering into the subject, I must remark that I, in common with all the Brethren who were not among the privileged, really and honestly believed that such a thing existed, and that it was clothed with all the solemnities and form which the name implies.

I am now undeceived—for I find that the famous Concordat consists of nothing more than the two letters which are cited by the Grand Secretary, in his official report, at the opening of this Grand Communication.

I have searched in vain for any act of the Grand Lodge, which either commanded or authorized the writing of the letter in her name. No notice of it appears upon the records. Nor, after diligent search, can I find that the answer to that letter was ever submitted to the Grand Lodge, or that she ever had it communicated to her, or took action upon it.

It will be remembered that the Grand Master at that period, presided over the Grand Consistory also, and that in reality, for all that appears upon our records, or existing in our archives, he himself must have dictated both letter and reply. Probably he received the sanction of the leaders of the Grand Lodge, because they were also members of both bodies, and it doubtlessly suited their purpose that the Grand Lodge should be made to appear to sanction pretensions to right and authority, which, as far as my investigations have enabled me to ascertain, were never exercised, and if ever asserted, certainly not openly. I say never exercised, for I cannot discover that this Grand Consistory ever constituted openly any Lodge of symbolic Freemasonry in this State, or attempted a concurrence with this Grand Lodge.

We have a right to conclude, therefore, that the attempted concession of such right, in the name of the Grand Lodge, was neither binding upon her, nor had any real effect; and that the pretended yielding of this right by the Consistory, and the pretence of ordering her Lodges to place themselves under the jurisdiction of the Grand Lodge, were illusory—the right being quite as non-existent as the Lodges supposed to be transferred.

The truth is, that the Grand Lodge had, in the preceding year, 1832, adopted a new constitution, by which the cumulation of rite was introduced, and chambers of the Scotch and Modern rites created in the Grand Lodge, so that the Grand Lodge had in reality undertaken the jurisdiction of the whole subject, previous to the writing of these letters. We cannot, therefore, fairly regard those letters as forming any action of the Grand Lodge itself, nor in justice regard them as any authorized or solemn admission by her of the right of any body but herself to administer and control symbolic Freemasonry in this State. We may safely look back to the action of the Grand Lodge in these days, when the new-fangled notions of the Order had not been imported into Louisiana from that hot bed of innovation, the continent of Europe, during the last and first part of this century; when the original founders of the Grand Lodge still sat and acted within her walls, and the representatives of Polar Star Lodge held an honored place, and took a distinguished part in your proceedings; and we may look to their acts as a safe precedent for our present course. Let us see what they did, as proved by our own ancient records.

On the 27th June, 1818, folio 68, vol. 1, the following entry is found:—

“The Grand Master announced that the Lodges of the jurisdiction established at the Havana, had received communications from certain individuals who had constituted themselves into a Grand Consistory at that place, which communications had given birth to some doubts as to the power and authority of this Grand Lodge.

After mature deliberation, the Grand Lodge decreed—“That the Lodges of this jurisdiction are forbidden to recognize any Grand or private Lodge of a rite different from that of York, or any other Masonic body, under whatever denomination it may be.”

On the 26th September, 1818, fol. 69, vol. 1, the following entry is found:

The Grand Secretary announced that he had on his desk a letter from a society established at the Havana, under the title of the “Grand Consistory of the Havana.” The Grand Lodge was of opinion that it ought not to take cognizance of it.

On the 2d day of November, 1818, fol. 73, vol. 1, the Grand Lodge adopted the report of a special committee, appointed by it on the 2d September, which contains the following language:

"Your committee, without departing from the mission confided to it, believes, that in consequence of the knowledge they possess of the insinuations which certain Masons, pretending to be clothed with sufficient powers to establish Lodges, have made to different Lodges at the Havana, and of the disorder which they have occasioned in the minds of a number of the Brethren in that East, that it is our duty to engage the W. L., the Rectitude, and the other Lodges under the jurisdiction of this G. Lodge, to keep themselves on their guard against the pretensions of those Masons invested with high degrees, who, in arrogating to themselves rights and privileges which they never possessed, set themselves up as reformers, and condemn every thing that does not emanate from themselves. For where is the Mason, however inexperienced he may be, who can be ignorant that to a Grand Lodge alone belongs the right to constitute Lodges?—that all these Masons assembled under the title of Consistory of Prince Masons, never have had and never can have jurisdiction, direct or indirect, over the symbolic Lodges, nor even over the higher degrees—and that any person made a mason by powers emanating from a similar source, can never be considered as a regular Mason, and can never be admitted into any regular Lodge of any of the known rites.

"That it is the duty of those Lodges, from the impossibility and their incapacity of discovering by themselves, if these Masons, who make a parade of so many powers, are regular themselves, to be continually upon their guard not to allow themselves to be seduced by the desire of possessing those degrees, which, not being conferred by competent and duly authorized Masons, will only serve to place them in a ridiculous and disgraceful position.

"They should be thoroughly convinced that many of these great personages, who visit countries where Masonry is in its cradle, finding no opponents to expose their absurd and insidious pretensions, easily lead into error the Masons who do not know them, and who are naturally jealous and anxious for instruction.

"Your committee, in digressing from the direct object of their mission, in making these observations at the conclusion of their report, although foreign to our rite and jurisdiction, believe this measure indispensable, in order to arrest the disorder, and terminate the uncertainty of many Masons at the Havana on the subject of this illusory and chimerical Grand Orient. And it is in consequence of the particular knowledge possessed by your committee of the extent of the powers and privileges of this Consistory, supposing it even to be regular, and in consequence of our possessing these same degrees, that we submit this exposition to the Grand Lodge, for such decision as may be appropriate."

The Grand Lodge ordered a copy of this report to be sent to the Lodge No. 7, under her jurisdiction at the Havana, with directions that it should be read in open Lodge.

Are we wiser or better than our founders? Are not these records of their thoughts and acts, an admonition to us to do likewise?

You are aware, my Brethren, that it is now the universally established rule, and Masonic law among and between the Grand Lodges of the United States, that they will not recognize or submit to but one governing authority over symbolic Freemasonry in any State, and that authority must be the Grand Lodge of the State. This rule has been most emphatically pronounced by them, during the last few years, and on account of events arising in this State. No G. Lodge was more loud than this in invoking the rule, and claiming its application. Can we now, with any degree of consistency, follow a different course? And if we do, can we claim the respect or support of our sisters, or even that of ourselves?

The law was established as a means of mutual protection, and has been the happy instrument of avoiding the confusion of conflicting jurisdictions. It has worked well; it has been the cause of peace and harmony; and our sister Grand Lodges, in self-protection, will never consent that it be relaxed, and the door opened for all those evils which have been prevented by its maintenance. We are so closely connected with our sisters, and all our interests so intimately inter-

woven, that we are not at liberty to disregard a line of policy which may tend to prejudice that bond of peace and harmony which has heretofore held us all together; and we may rest assured that if we do so, our acts will be disavowed, and the bond of connection severed.

At the same time that I addressed my circular to the Lodges of our jurisdiction, I also forwarded a communication to all the Grand Masters in the world, to ask their opinion and advice on a question so intimately affecting the Order. A copy of that communication I now present to you. I have received answers from several, which I also submit to you, and should doubtlessly have had more, but that I inadvertently omitted mentioning the day on which the Grand Lodge would next assemble, and they have thought, probably, that an immediate reply was not needed.

There is but little doubt in my mind that the responses of the others will correspond with them, and that the Grand Lodge over which they preside, will entertain and express the same opinions.

The question presented for your decision is one growing out of the Constitution, which we have all promised to support and maintain, in its letter and spirit, and it is for you to reconcile your judgments with the words and spirit of that instrument.

I have deeply and seriously reflected on the subject, and my own opinion has been conscientiously formed. Should I be so unfortunate as to differ from you, my own course will be clearly defined, and however deeply I may regret the necessity, I shall not hesitate a moment to pursue it—and give back to your hands a power which I can no longer exercise conscientiously.

During the recess, it was brought to my notice that certain Brethren, forgetful of the principles of our Order, were caballing and canvassing for the office of Grand Secretary. I immediately directed the Grand Secretary, pro tem. to bring the matter to the notice of the constituent Lodges by letter. I will not trust myself to stigmatise such conduct with the censure it merits, or attempt to portray the effect it must infallibly produce upon the purity of the Order, if passed over without censure, and I demand that a committee be ordered to investigate the matter, and present the parties to the Grand Lodge, for such punishment as their unmasonic conduct deserves. A printed circular from one of the parties has been forwarded to me by one of the constituent Lodges, which I submit for your notice and action.

In conclusion, my Brethren, I once more pray the Great Architect of all things so to guide your hearts and minds, that the fruits thereof may be acceptable to Him, honorable to yourselves, and beneficial to our beloved Order.

Respectfully and Fraternally Yours,

JOHN GEDGE, *G. Master.*

GEOMETRICAL MASON FLOOR CLOTH.

Amongst the many curious products of labor and ingenuity which are to be seen by the world at large in the world's Great Industrial Exhibition of 1851, there will be many less curious and extraordinary in several respects than a painted oilcloth, which has been the leisure amusement for eleven years past of Mr. James Pitt, Quay-street, Manchester, who, having at length completed it, has presented it to the Masonic Lodge over which he presides. In addition to the symbolic beauty which gleams upon the vision of "the free and accepted," the peculiar effects, the result of concentric geometrical forms, squares, cubes, parallelograms, &c., combined with a tasteful alternation of color, light, and shade, make the work as extraordinary, even to the artistic as to the ordinary eye. The precision of perspective with which every form is delineated is not the least striking feature of this work. The floor cloth is 16 feet by 10 feet; its centre is covered by the representation of the sun, white in the centre, diverging into lemon and orange-colored rays; it is formed of seven centres or stars, each

of sixteen points, and by its bright hue, gives great effect to the chequered squares and circles around it. There are 22 large squares, set diamond-wise, forming the outer border, and as many triangles to complete the border; and within these, 156 smaller squares, filled by circles, each circle having its peculiar pattern, and being adorned by 16 smaller stars. The extraordinary effects are chiefly visible in the outer border, where chequered or tessellated pavements have quite new forms given to them: being made spiral and concentric in various ways, not easy to describe. In one of these larger squares, only 16 inches square, there are no less than 7,540 diamonds, diminishing as they approach the centre till they become like minute points. The work has been valued at 500 guineas; but we should like to see the man who would devote so many years to the work for that sum. Copied in marble, it would cost many thousand pounds. Br. Pitt, we understand, has been somewhat late in making application for wall space in the Crystal Palace; but we hope his extraordinary production will be seen there amongst the other productions of Manchester men.—*London Review*.

PREPARATION FOR MASONRY.

BY M. W. BR. BENJ. B. FRENCH.

ALL of those present who belong to our Brotherhood, know that it is necessary that preparation should be made in the heart to become a good and true Mason, and that, without such preparation, no man can answer truly and sincerely that he is a Mason. I propose to say something on this subject of preparation.

How often is the assertion "I am a Mason," made as a mere matter of form, and without any reflection as to its purport and meaning.

Every Mason should bear in mind what are the requisites to his admission into the Order, and he will then realize fully the honor he enjoys in proclaiming to the world that he is a Mason. And if the world, not of the Order, would also bear the same in mind, for the knowledge of them is public to all, they would know that a true, sincere and conscientious *Mason*, must necessarily be a true, sincere and conscientious *Man*.

A man, to be a Mason, must be free-born, under the tongue of good repute, upright in body and in mind. He must possess an unblemished moral character, and must have so conducted himself before the world, as to be worthy of the entire confidence of his fellow-men. The path of virtue must have been his pathway up to manhood, in which he must have been guided by the pure light of truth.

Such is the ordeal through which every man's character *should* pass before his name can be mentioned with favor within a Lodge of Masons; and if there are those who have, unfortunately gained admission without these characteristics, they have gained it without that scrutiny into their characters which the rules of our Order imperatively require. That there are some who have thus gained admission there cannot be a doubt, and there are some who have, when admitted, possessed all the moral requisites, who have afterwards become unworthy of the stations they occupy, both as men and Masons, is not to be denied. We claim not absolute purity for the Masonic Institution, for we know too well the liability of all men to err, and of all human institutions to be imperfect; but we do claim, that every man, when he says he is an Accepted Freemason, shall do it under a consciousness that *he*, at least, is not obnoxious to charges that would render him unworthy a place within the Masonic Temple.

The lofty moral position which he assumes who can conscientiously assert his right to be present within a regularly organized Lodge, is one that may well be envied, for it is that of a pure-hearted, honest, upright man—the loftiest human character on earth!

He who can pass through the mysteries of our Order—who can go on, step by step, from the time he enters the door of a Lodge, to assume the labors of an Entered Apprentice, to that when, in the full effulgence of Masonic Light, he is hailed as a Master Mason, and not have his mind impressed with the importance of the position he has assumed, asserts a falsehood when he affirms that in his heart he was first prepared to become a Freemason. For no human being who possesses the proper and godlike organization of a true man, can thus pass the ordeal, and continue to possess a cold, unfeeling heart—or one wherein the milk of human kindness does not freely mingle with every gush of blood which passes through it.

The Apostle Paul said to the Romans: "For with *the heart* man believeth unto righteousness, and with the mouth confession is made unto salvation," and it is no less true now than it was eighteen hundred years ago! The idea is very nearly the one which is conveyed by the requirement that preparation of the heart should be the first movement of a man towards becoming a Mason.

The preparation for human improvement must always commence in the heart, and, until the thoughts and intentions become pure, it is vain for any man to attempt to be a good man, a good christian, or a good Mason. He may walk uprightly before the eyes of his fellow-men, for a time, but that *All-Seeing Eye* above, cannot be deceived, and sooner or later the evil in his heart will influence his outward action—the leprosy of his mind will taint his whole moral system, and, even the eye of man can no longer be deceived! When, therefore, a Brother says to you, that preparation was first made in his heart to become a Mason, he can mean nothing less, if he speaks sincerely, than that he had long reflected upon the step he was about to take—he had ascertained, from what he had seen of the Craft, and from their worldly intercourse with each other, and with mankind, that Freemasonry was of much moral advantage to society—he had been told that a man to become a Freemason, must be upright in all the relations of life, that his character must be, in all respects, irreproachable, and that he had prepared himself, solemnly, and truly, to be every thing that his Masonic obligations might require. With this preparation he had come, humbly, to the door of the Masonic Sanctuary, had knocked, and it was opened unto him.

Such is the preparation that the heart should undergo, and no man should ever commence his Masonic journey until he is fully prepared, and fully determined to push on toward the mark of his high calling, bearing himself in such a manner that

"All the world shall say he is a man."

When the expression already quoted was used by the eloquent Apostle—when he said, "*with the heart* man believeth unto righteousness, he did not intend to assert a mere truism. He intended to convey ideas beyond the mere assertion, otherwise he would not have added, as he did, "For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him."

The enlarged idea intended to be conveyed, is—it mattereth not of what nation or what tongue a man is—it mattereth not whether he be wise or ignorant, whether of accomplished or unaccomplished mind, whether of expanded or contracted intellect—be he what he may, in all these respects, if he believeth "*with his heart*," that is, sincerely, in the Lord over all, his belief will be unto righteousness.

Is there inculcated in any creed, is there any where impressed more strongly upon man's mind, the belief "in the Lord over all," than in our creed, and in our ceremonies? We know there is not; even the brilliant mind of one of the most brilliant writers of this age expresses not "a trust in God" more strongly in the following eloquent passage, than we express it in our own ritual:

"The father and child made their resting place under the giant oak. They knew not whither to fly for refuge; the day and night had become the same to

them ; the night menaced with robbers, the day with the mob. If return to their home was forbidden, where, in the wide world, a shelter ?”

Yet they despaired not, their hearts failed them not. The majestic splendor of the night, as it deepened in its solemn calm ; as the shadows of the windless trees fell larger and sharper upon the silvery earth, as the skies grew mellow and more luminous in the strengthening starlight, inspired them with the serenity of faith—for night to the earnest soul, opens the Bible of the Universe, and on the leaves of Heaven is written “ God is every where.”

In that God whose name is written upon every quivering leaf, and upon every blade of grass, we most solemnly avow our belief, and if the necessary preparation has been made in our hearts, we avow it with sincerity—and he who is thus prepared to become one of our Brotherhood, no matter what his intellectual qualifications may be, he must and will be a good and worthy member of our Order.

There is a vast difference between moral worth, and intellectual accomplishments—or, as they may be more familiarly, if not more properly termed, in this connection, nature and education.

A man may possess all the moral worth with which it is possible for human nature to be endowed—he may be eminently good, and in some respects, morally great, and still possess no education, and in the common acceptation of the term, but few intellectual accomplishments. He may be an honor to his race, a sure dependence to his friends, in time of need, a constant performer of all the duties that belong to humanity, whether he be Jew or Greek, whether his mind be cultivated or uncultivated. A poet who wrote more than two hundred years ago, says in the quaint, but forcible style of the day in which he lived,

“ Who is the honest man ?—
He that doth still and strongly good pursue ;
To God, his neighbor, and himself, most true,
Whom neither force nor fawning can
Unpin, or wrench from giving all their due.
Whose honesty is not
So loose or easy, that a ruffling wind
Can blow away, or glittering look it blind,
Who rides his sure and even trot,
While the world now rides by, now lags behind.

Whom none can work or woo
To use in any thing a trick, or sleight ;
For, above all things he abhors deceit,
His words, and works, and fashion too
All of a piece, and all are clear and straight
Who never melts or thaws
At close temptations. When the day is done
His goodness sets not, but in dark can run.
The sun to others writeth laws
And is their virtue—Virtue is his sun !

* * * * *

This is the mark man, safe and sure,
Who still is right, and prays to be so still.”

Such is the man who is prepared in his heart, who believeth with his heart, and is in all his heart, a man and a Mason—“ He is the mark man, safe and sure !”
And while the uneducated, unaccomplished man can be all this, the highly ed-

uated, highly accomplished, and highly intellectual man may be destitute of honor, honesty, virtue and every moral attribute.

Such is the distinction between the moral and intellectual element in the nature of man—such is the immense superiority of the moral over the mere intellectual human being.

Most fortunately however, for the world, the moral and intellectual elements are usually so combined, by the wise decree of our Creator, that education improves the moral man, he diffuses his own good influences among his fellow-creatures. This is the general feature that will be found to exist by any one who will closely observe the characteristics of human nature—there are, however, unfortunate exceptions to this general principle. There are to be found, in the walks of life, some, who seem, like the Arch Angel,

* * * “ who, in the happy realms of light
Clothed with transcendent brightness did outshine
Myriads, though bright”—

notwithstanding which he

“ Raised impious war in Heaven,

and counselled his fallen Brethren

* * * * * “ but, of this be sure,
To do aught good, never will be our task,
But ever to do ill our sole delight,
As being the contrary to his high will
Whom we resist. If then, his providence
Out of our evil seek to bring forth good,
Our labor must be to pervert that end,
And out of good still to find means of evil.”

Such men there are, who seem to have imbibed all their inspiration from Satan himself, and seem to be placed as plague spots on the fair outward form of human nature, to curse society with their hideous presence.

There is no more lamentable exhibition of humanity than that which presents the union of a brilliant mind, enlightened to the utmost by a classical education, with the low and degraded appetites of body which mark the bacchanalian, who holds the virtues and decencies of life as unworthy of his thoughts or aspirations.

Unless by persuasion and good example such a man can be reclaimed and induced to enter the path of rectitude and virtue, his company should be avoided by all honest and virtuous men—his influences are emphatically mischievous, and, as the most healthy and vigorous constitution does not escape the pestilence, so the most virtuous and upright mind may, ere aware that it is breathing the malarial, become contaminated by the atmosphere of vice.

Not only the preparation of the heart is necessary to make us good Masons; it is also necessary that we keep a constant, and vigilant watch over our hearts, that the flame once kindled shall not be extinguished, but as we advance in our existence, it should burn brighter and brighter till it is extinguished on earth, only to be re-lighted in a brighter and better world.

I have endeavored, my Brethren, to impress upon your minds, by the remarks I have made, the exalted position a man occupies in belonging to the Ancient and Honorable Order of Free and Accepted Masons—the insignia of which is beautifully spoken of as “more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter;” and I have also striven to impress upon you my own conviction that, if the heart be not right, the actions must, necessarily, be wrong.

"To be good and true," is the first lesson we ought to learn in Masonry. It should not only be the *first*, but it should be continual, through all Masonic teachings; it should be the Alpha and the Omega—the first and the last—the beginning and the end. And when the tomb has closed upon a Brother, and his race on earth is finished, what more glorious epitaph could be inscribed above his grave than the simple but impressive words—"He was good and true."

THE KNIGHTS TEMPLARS, NO. 4.

ST. HELENA also erected a church on the Mount of Olives, called the "Church of the Ascension;" and here again modern criticism has called in question the locality; though the Garden of Gethsemane has escaped; for the aged olive-trees mark the sequestered glen by indelible memorials, and the gloomy, foot-worn pathway, to the gate of St. Stephen, and from thence by a direct street to Calvary, is too mournfully depicted in the expressive Italian appellation, the "VIA DOLOROSA." From the Church of the Ascension, which still exists in a dilapidated state, the eye looks down on Jerusalem, and into the very courts of the splendid mosque of Omar, while in another direction the mountains of Moab and the eternal solitude of the Dead Sea are surprisingly awful to the vision.

She erected also, another church—the magnificent Basilica of Bethlehem. This holy memorial, over the manger where Christ was born, has not escaped the besom with which doubt raises a dust to blind the eyes of believers. The empress mother, beyond question, was careful in her inquiries, and it is not probable that the *birth-place* of the SAVIOUR of the world was utterly forgotten in an early period of Christianity. The Plymouth rock, though now part of a fishmonger's wharf, is not more surely marked as the first landing-place of the Pilgrims of New England than this holy spot. Bethlehem is only six miles from the Holy City. Jerome and St. Paula, a patrician lady, and many others, spent the close of life in monastic cells near the grotto of the Nativity. It was the location of one of the first convents ever formed. It has been one of the holy places to which pilgrims resorted, soon after the desolation of Jerusalem, and it has always, in every age of the Church, been frequented by devout converts. We read not that the ancient church was ever destroyed. It is there to this hour, retaining the outline and general form of architecture first given to it by the empress mother.

Bethlehem, in Hebrew, the house of bread, retains its character for fertility, and is picturesque with cultivated valleys, running East and West, and a dark range of mountains. It is on a Northern declivity that the Church of the Nativity is located, like an edifice on some Alpine height, looking down on fields of wheat, and clusters of olives, pomegranates, and vines, and fig-trees. The monastery is near the church, and the monks keep the lights always burning, and continually celebrate their religious exercises in the grotto where the Redeemer was born. "The broken pavement is worn," says Bartlett, "with the tread of many centuries. In an adjacent chapel the Latin priests were at matins, and the voices of old and young, women and children, uniting in praise to Him who was

here born, a weak infant, blended softly with the solemn notes of the organ, which rolled through the recesses of the time-worn structure. It was one of the ancient chants which seemed fitly to shadow forth the divinity of his doctrines, and which move irresistibly the finest chords of our spiritual nature, lifting it to a mood from which we descend with regret to our ordinary tone."

A pilgrimage to Jerusalem commenced at a very early period of the Church. During the three first centuries, many converts fled to Judea, from persecution, and spent the remainder of their days in peace and security. Sects arose, devoted to solitude and contemplation. The opinion too generally prevailed, that the narrow path to Heaven was to be construed literally; and therefore celibacy, self-mortification and extreme asceticism were thought to be the only sure guides to Christian perfection. Thus commenced a life of exile, an abandonment of society, and a retirement to caves and grottos and cells in the wilderness. The pleasures and temptations of the world were relinquished. Such views of religion spotted the sublime solitudes of the Desert about the Dead Sea with the lairs of anchorites, and led Paul, the hermit, to the barren wilds of Thebais on the Nile.

The first Monastic institution was formed A. D. 305, by Antony, in Egypt, and was introduced into Palestine by his disciple Hilarion. In 340 it was established in Italy by St. Athanasius, according to the best authorities; in Gaul it was founded by St. Martin, bishop of Tours; and in England by St. Augustine, who went there from Rome, with 40 monks, A. D. 596.*

At what time the great monastery of St. Saba was erected, is uncertain. It was built of massy materials on those stupendous cliffs which overlook the Kidron, half way between Jerusalem and the Dead Sea—a structure whose adamantine walls have witnessed many a siege, repelled many an army, and to this day constitute a strong fortress against the marauding Arabs. It commands a ravine, through which the river Kidron runs in winter, 200 feet in height and 60 wide; its only avenue is a pathway hewn in the solid rock of 260 steps. According to Dr. Olin, 10,000 pilgrims have been known to resort here. The Convent of St. Saba is rich, from foreign donations, and is of the Order of the Greek Church. It is said by Chateaubriand, there are 3 or 4000 skulls of the religious exhibited in a vast pile in one of the chambers—the relics of those slain by the infidels in some of their unhappy wars. There never was a more wild, dreary and desolate spot, than the location of this monastery, where its two lofty towers frown like a battlement over that Desert where the Evil One once essayed, and was foiled victoriously, in the awful temptation of the Son of God.

*It was in the reign of Pope Gregory the Great, that this mission of St. Augustine to England took place. It arose from the following incident, which is here transcribed from the Pictorial History of England, vol. 1, p. 218. "Gregory, afterwards Pope, and surnamed the Great, passing one day through the streets of Rome, was arrested at the market place by the sight of some young slaves from Britain, who were publicly exposed to sale. Struck with the brightness of their complexions, their fair long hair, and remarkable beauty of their forms, he eagerly inquired to what country they belonged; and being told that they were Angles, he said with a sigh—'They would not be Angles, but Angels, if they were Christians.'"

THE NEW ORLEANS DIFFICULTIES.

THE following resolutions, in relation to the assumption of the body styling itself a Supreme Council 33d, at New Orleans, were adopted *by a unanimous vote*, in the Grand Lodge of Massachusetts at its quarterly communication, on the 11th of June, ultimo.

The Committee to whom the communication from the Grand Lodge of Louisiana was referred, beg leave to recommend the adoption of the following resolutions.

For the Committee,

GEORGE M. RANDALL.

Resolved, That this Grand Lodge have heard with profound regret, that an attempt has been made by a body of Masons in the State of Louisiana, calling itself the Supreme Council of the 33d degree, Southern Jurisdiction, United States of America, to assume the powers of a Grand Lodge, to constitute Lodges of Symbolic Masonry.

Resolved, That the Grand Lodge of Massachusetts regard such an arrogation of authority as deserving the reprobation of every member of the Fraternity, who desires the harmony, efficiency and perpetuity of our ancient Institution.

Resolved, That this Grand Lodge recognizes no body of Masons, as having the authority to constitute Lodges of Symbolic Masonry, except the legally constituted Grand Lodge of the State within whose jurisdiction said subordinate Lodges may be located.

Resolved, That this Grand Lodge recognize the Grand Lodge of Louisiana, of which the Most Worshipful John Gedge is Grand Master, as the only legally constituted Grand Lodge of Louisiana, and the only body that has a right to constitute Lodges of Symbolic Masonry in that State.

Resolved, That this Grand Lodge do hold all Lodges which have been constituted by any other body of Masons than the Grand Lodge aforesaid, and who acknowledge any other jurisdiction than that of the said Grand Lodge, as clandestine Lodges.

Resolved, That this Grand Lodge will hold no Masonic communication with any such Lodges constituted by any such spurious body, by whatever name or title they may be called or known.

Resolved, That the Lodges within the jurisdiction of the Grand Lodge of Massachusetts, be and are hereby prohibited from holding any Masonic communication with any such clandestine Lodge, or with any members of the same, or with any other Masons, who acknowledge any such spurious authority as that, under which the said clandestine Lodges are held.

CASES OF EMERGENCY.

THE Grand Lodge of Alabama, by a standing Resolution, has decided that subordinate Lodges, in declaring cases emergent when applications are made for initiation, passing, and raising, should be extremely guarded, and that, in the opinion of the Grand Lodge, nothing but a contemplated journey of some considerable distance and absence for some length of time, or the presence of any of the Grand Officers wishing to exemplify the work, or cases similar to these, should constitute a case of emergency.

THE BIBLE.

THE Committee on Foreign Correspondence of the Grand Lodge of New Jersey, in commenting on the Holy Bible, express themselves in the following chaste and beautiful language :—

“Another beautiful feature in the Masonic institution, is its supreme regard for the teachings and authority of the Holy Scriptures. The Bible is found in every Masonic assembly. Nor is it there as a slighted and neglected symbol of the Order—upon the pages often rests the hand and falls the eye of the candidate from the moment the first star of Masonry rises upon his vision, to ‘the breaking of the dominion of the Infidel over the Holy Sepulchre, by the tried steel and strong arm of valorous knight.’ To the authority of that volume, Masonry appeals for the solemnity of her obligations, and the purity of her principles. It shines in her temples as the first and brightest of her jewels, and the durable texture of all her royal and beautiful vestments is woven of the golden threads of its sublimest truths and most impressive passages. And no where may its leaves be more appropriately unfolded than in her solemn assemblies, since to the labors of her Craftsmen the world is indebted for the preservation of several of its parts through a long night of desolation, bondage and ruin.”

CHARITY BY GRAND LODGES.

THE following remarks by the Committee of Correspondence of the Grand Lodge of New York, in relation to the proceedings of the Grand Lodge of Ohio, respecting Grand Lodge charities, meet our cordial approbation.* Our sister of Ohio has certainly acted without her accustomed judgment and Masonic correctness :—

“The M. W. Grand Master recommended a charity fund in the Grand Lodge. It was referred to a Select Committee, who reported ‘it is inexpedient to create such a fund by the Grand Lodge.’ The corollary to this is, that such charities or charity funds belong solely to subordinate Lodges, and that the Grand Lodge has nothing to do with them. The same Committee, to whom was referred the petition of Br. Jonah W. Brown, for Masonic charity, beg leave to report, that they have had the same under consideration, and from the evidence before them believe him to be a proper person to receive Masonic charity. The Grand Lodge, however, being a legislative body only, we cannot recommend it to contribute to his relief. Brother Brown’s case being an extreme one, (having lost his sight,) your Committee would feel like recommending the Grand Lodge to relieve him, were it not setting a bad precedent.”

“The Grand Lodge is not established for charitable purposes ! Then why undertake to foster the schools for instructing the indigent orphan children of Masons ? Why did the Grand Lodge of England establish a Grand Charity Fund in 1724, &c. ? This finally led to what is now called in England and New York the Grand Stewards of Charity.”

Your Committee consider charity as the corner-stone of Masonry. Would our Brethren of the Grand Lodge of Ohio grant to the subordinate and refuse to their paramount head the luxury of doing good ? If they will examine the proceedings of the Grand Lodges of the Union, they will find that Grand Charity Funds are established by the Grand Lodges of New York, Maryland, District of Columbia, Virginia, and other Grand Lodges. The provincial Grand Lodge of the District of Montreal and William Henry, Canada, has established a Female Orphan Institution for the reception, education and protection of the Orphan daughters of deceased Masons. We will also call the attention of the Grand Lodge of Ohio to “the Masonic Boy’s School,” at London, Freemasons’ Monthly

*Committee on correspondence in the Grand Lodge of Florida.

Magazine, published by Brother C. W. Moore, Boston, No. 7, volume 9, page 232.

"The anniversary festival of the Boy's School, established by the Grand Lodge of England, for clothing, educating and apprenticing sons of indigent and decayed Freemasons, was held at London on the 13th of March last. This very interesting account by Brother Moore will not only convince our Brethren of the Grand Lodge of Ohio that Grand Lodge *Charites are Masonic*, but will melt the most obdurate heart to charity. In conclusion on this subject, we offer to the perusal of our Brethren of Ohio, the following beautiful lines from the 9th No., volume 9, Moore's Monthly Magazine:—

"Charity! the crowned queen among the virtues—the brightest handmaid of Religion and love—may thy steps never wax feeble, or thy heart grow cold. Let us mark the splendor of thy presence by the desolate hearth, and by every mourner's cough. Teach us to throw thy mantle of compassion over the ignorant, the erring and the guilty. Let thy influence soften every obdurate heart, and reclaim every vicious mind."

MASONIC CORRESPONDENCE.

Indianapolis, Indiana, June 4, 1851.

BR. C. W. MOORE—

Dear Sir and Brother:—Our Grand Lodge has just closed its annual communication. The procession was the largest assemblage of Masons ever witnessed in the West; pronounced, by those present at both places, much larger than the great gathering at the completion of the Cincinnati Masonic Hall. About two hundred and fifty delegates were present as representatives of subordinate Lodges, and all our Lodges were represented but four, and they were prevented by high water. Our Grand Lodge receipts were nearly \$5000—producing a large surplus over expenditures, which was invested in stock in our splendid Grand Lodge Hall. This edifice is nearly completed, and will cost about \$30,000. It has yielded 11 1-2 per cent. during its first year, on the cost of grounds and building. The net proceeds after finishing it are to be used in purchasing out individual stockholders, then when the whole property is owned by the Grand Lodge, the annual proceeds of the rents are to be divided among the subordinate Lodges, to be used by them in educating the children of deceased Brother Master Masons who are destitute. This fund will be equal to \$4000 annually, and if judiciously expended, as it will be no doubt, will gladden the heart of many an orphan.

We had an excellent address, on the occasion of laying the Cap Stone of our Hall, by the Rev. Br. LYNN, of Indianapolis, and a Masonic Ode by Br. H. F. WEST, of this place,—we had sung on the occasion another beautiful song by our Masonic poetess, Mrs. SARAH T. BOLTON, of this place. This last song is her best, and will also appear.

Our Grand Lodge Officers for the ensuing year are—A. C. Downey, G. M.; H. C. Lawrence, D. G. M.; Hugh Hanna, S. G. W.; Frank Emmerson, J. G. W.; Austin W. Morris, G. S.; Charles Fisher, G. T.; William C. Larrabee, G. C.; H. G. Hazelrigg, G. M.; Simeon Macey, S. G. D.; George F. Lyon, J. G. D.; Charles I. Hand, G. S. and T.

We have 122 Chartered Lodges, and 14 under Dispensation. Fifteen Charters granted this communication. If you want to see Masonry in all its vigor and whole soulness, come out West—attend one of our Grand Festivals and you will not wonder at our growth.

Yours, as ever,

A. W. MORRIS.

MASONIC INTELLIGENCE.

FLORIDA.

THE Grand Lodge of Florida held its annual communication, at Tallahassee, in January last. The meeting was well attended, and the proceedings indicate a good degree of Masonic prosperity in the State. The report of the Committee on foreign correspondence is an elaborate and ably written document, from which we have given several extracts in preceding pages. From the proceedings we extract as follows:—

TAXING NON-AFFILIATED MASONS.

The Committee on Gee Lodge, No. 21, to whom was referred the Resolutions of the Grand Lodge of Florida, passed at its last Grand Annual Communication, relative to non-affiliated Brethren, beg leave to Report:—

That they have had the subject under their most serious and attentive consideration, and have reluctantly come to the conclusion that it is one in which it is almost impossible to come to a satisfactory decision. The first resolution of the Grand Lodge recites that "Whereas, it appears that there are a number of Master Masons residing in this jurisdiction who are not members of any regular Lodge: And Whereas, it is the duty of all good Masons, made binding by their obligations, which they cannot without censure disregard, to become and continue membership in some regular Lodge, or contribute their mite to the charity fund of the same: And Whereas, it is also right and proper that this Grand Lodge should be in possession of the names of all worthy Masons residing within its jurisdiction: Therefore, it is

"Resolved, That all Lodges working under this jurisdiction be notified and required to ascertain and enroll the names of all Master Masons in good standing, residing within their respective jurisdictions, and admonish them of the duty which they are under of becoming members of some regular Lodge, or if, from remote residence, old age or infirmity, or other good cause, it is inconvenient for any to affiliate, that then they be requested to contribute, if their circumstances will allow of it, the sum of three dollars annually to the Secretary of the Lodge nearest their residence, for the use of the charity fund of such Lodge; and that all the subordinate Lodges under this jurisdiction make full return of the same in their annual returns to this Grand Lodge, particularly specifying the names of all non-affiliating Masons residing in each respective subordinate jurisdiction, the names of those who obtained membership, of those who contribute to the charity fund without membership, and of those who refuse membership and contribution, for the further action of this Grand Lodge."

The first resolution alludes in the beginning to what is felt by all good Masons to be a great and growing evil, that is, the number of Master Masons who, from various causes, are not members of any regular Lodge. It then proceeds to point out the duty of all good Masons, made binding by their obligations, to either become members of some regular Lodge, or to contribute to the charity fund of the Lodge nearest their residence, and concludes by stating that it is right and proper that the Grand Lodge should be in possession of the names of all worthy Masons residing within its jurisdiction.

The second resolution proceeds to require a certain course of action from the subordinate Lodges to effect the very desirable objects pointed out in the first. The first duty required from the subordinate Lodges is to enroll the names of all "worthy Master Masons" residing in their respective jurisdictions. The second is to admonish said worthy Master Masons of the duty which they are under of becoming members of some Lodge. The third is, if said worthy Master Masons find it inconvenient (from the various causes in said second resolution set forth,) to become members of some regular Lodge, then to require them to pay \$3 annually to the charity fund of the Lodge nearest their place of residence. These portions of the Resolutions of the Grand Lodge are those to which your Com-

mittee find it necessary to allude in connection with the difficulties which have claimed their attention.

The first question which presented itself to your Committee, was, who ought to be considered "*worthy Master Masons*" within the meaning of the Resolutions of the Grand Lodge? To this they conceive there can be but one answer—that all Master Masons who are not under sentence of suspension or expulsion have a right to be deemed worthy. But then the question arose, do not the requirements of the Grand Lodge conflict with the inalienable right of the Subordinate Lodges, who are, and of right ought to be, the sole judges as to the individuals whom they will admit to membership? It is well known that there are many Masons who may claim, under the construction above given, to be deemed worthy, who yet, were they to apply to a Lodge for membership, would not be received, and it would certainly place your Committee and the Lodge in an ungracious and unpleasant position. If, after communicating the Resolutions of the Grand Lodge to a non-affiliating Brother against whom objections might exist, and should he, in conformity to the invitation which he might not unreasonably suppose he had received, present himself for membership, and yet when so applying be rejected, would he not have just cause of complaint against the Lodge? Most certainly he would, and yet, in so rejecting him, the Lodge would only be exercising one of its most undoubted privileges. And if, on the other hand, the individual should prefer to pay the \$3 annually to the charity fund, it would place the Lodge in the humiliating position of receiving aid from one whom, upon application, it would refuse to receive into membership.

Various modes were suggested to your Committee of overcoming the difficulties above mentioned, the most feasible of which seemed the plan of balloting for each non-affiliated Mason in our jurisdiction as if he was an applicant for membership, and only communicating the Resolutions of the Grand Lodge to those who received a clear ballot. But against this course there existed the very serious objection of its placing individual Brethren in the position of applicants for membership without their knowledge or consent, and in the event of an unfavorable ballot, stigmatizing them as unworthy of association with their Brethren, and that without the presentation of any direct charge, or allowing them the liberty of defending their character when thus indirectly assailed. Your Committee have, therefore, come to the conclusion to refer the matter back to the Lodge without any action, but submit the propriety of the adoption of the following resolution:—

Resolved, That the Grand Lodge be respectfully requested to reconsider the two first resolutions passed at its last Grand Annual Communication relative to non-affiliating Brethren, and that it excuse this Lodge for not performing the duties enjoined by said Resolutions in consequence of the difficulties it has labored under of deciding who are the proper individuals to whom the invitation of the Grand Lodge should be addressed.

Resolved, further, That the W. Master be requested to lay the above report and resolution before the Grand Lodge, at its next Grand Annual Communication.

All which is respectfully submitted.

SAMUEL BOARDMAN, *Chairman*.

The preamble and resolution as given in the above report were rescinded by the Grand Lodge.

MASONIC LIBRARY.

Resolved, That a sum, not less than two hundred dollars, be appropriated to be expended by a Committee to be called the Library Committee, consisting of the Most Worshipful Grand Master, Grand Secretary and Grand Treasurer, who shall expend the same in purchasing Masonic books to form the nucleus of a library for the use of the officers and members of Grand Lodge and subordinate Lodges, and that said Committee shall have power to make rules for the proper use of the books composing said library, provided that no book shall be loaned out without a deposit is made of sufficient amount to cover the price of the work, with ten per cent addition.

GEORGIA.

THE GRAND CHAPTER

Held its annual communication at Augusta, on the 13th day of April last. The Grand High Priest read the following Report, which was ordered to be entered upon the minutes.

I have to report to the Grand Chapter that, during the past year, I have issued Dispensations to three new Chapters—one at Greensborough, one at M'Donough, and one at Thomasville, and paid over the fees to the Grand Secretary. After receiving their dispensation, the Companions at Thomasville concluded, from local circumstances, that it was inexpedient for them to act under it, and returned it to me. I desired the Grand Secretary to refund them the fees.

In obedience to a resolution passed at the last Grand Communication, I proceeded to Boston, in September last, and attended the triennial meeting of the General Grand Chapter. I am gratified to report that the proceedings of that body, conducted with perfect harmony, were much more satisfactory, than those of the meeting at Columbus, in 1847. There was less appearance of local jealousy, and more disposition to act in harmony and union. The whole of the Royal Arch body, through the country, is now united under the General Grand Chapter, except Pennsylvania, Virginia, and Florida. Of Masonry in Pennsylvania we know very little: and of the position assumed by our Companions in Virginia and Florida, I deem it proper to say, only, that it is to be regretted. Remarks, on such a question, even from Brethren, are not likely to be well received, by parties somewhat irritated by each other: and I shall not assume the position of a censor, nor volunteer to offer advice which is not asked, and probably not desired. I may be permitted to hope that our Companions in these States will yet take a different view of their duty and interest.

I brought before the General Grand Chapter the question discussed at our last annual communication, whether an appeal lies from the decision of the chair, on a question of order. It was deliberately considered, and referred to a very intelligent committee, who made a very brief report. The course pursued here made me listen in silence to the discussion, except that I was called on to explain why I had brought such a question before that body at all. This I did explain; but as to the question itself I said not a word. I am gratified to state that the resolution, affirming the decision of this G. Chapter, passed, with *one dissenting voice only*.

There are two subjects acted on by the General Grand Chapter, to which I invite your special attention.

1. The subject of a "*Representative fund*" is deemed, by many of our Western Brethren, a matter of paramount importance. A report on the subject, prepared by one of them, will be found in the printed proceedings of the General Grand Chapter, who have expressly called the attention of the State Grand Chapters to the subject. I deem it improper to attempt to forestall the action of this body, by any remarks of my own.

2. The general question, how far bodily disability, or loss of members, disqualify a candidate, for admission, or advancement, in Masonry, was under discussion at Boston, and postponed to the next triennial meeting. The importance of the subject led to the appointment of a special committee, to make a deliberate report at the ensuing meeting; and as one of that committee, I respectfully ask an expression of opinion by this Grand Chapter.

I know of no other business to which it is my duty to call your attention. The flourishing state of our noble Institution is a ground of mutual congratulation; and its rapid progress, in recent years, shows that we have, at least, taken leave of that gloomy portion of our pilgrimage, which has been, most appropriately, denominated the "*valley of the shadow of death*." We have now to guard against the dangers of high prosperity. I fervently hope that past experience may be a warning for the future: and that the exercise of that most valuable cardinal virtue, "*Prudence*," may prevent our walking in the footsteps of Jeshurun of old who, "*waxed fat, and kicked*." If we follow his example, we may share his fate.

WM. T. GOULD, G. H. P.

WHO TO PRESIDE.

On motion of Comp. Schley,

Resolved, That neither of the three first officers of a Chapter shall call upon any other Companion than a Present or Past High Priest to preside.

We presume the intention of this resolution to be, that the H. P., or, in his absence, the K., and in his absence the S., shall preside in person, unless he sees fit to invite a Present, or P. H. P. to preside for him. In other words, that no Companion, under the grade of P., or P. H. P., shall be eligible to preside, in any event, except he be an actual member of the Council of that particular Chapter. This is equivalent to the regulation that after the Wardens of a Lodge none other than a Past or Present Master can preside.

Obituary.

R. W. BR. JOHN SOLEY.

At a recent meeting of King Solomon's Lodge, the W. M. announced the death of Rt. W. Br. JOHN SOLEY, accompanied by a very deserved tribute to his memory and worth. A committee was then appointed to draft some sentiment expressive of the feelings of the Lodge, in the loss sustained. The following is the Report, which, after being read, the Lodge

"*Voted*, That it be placed on record, a copy sent to the family of the deceased, and, as Br. Soley was formerly Grand Master of the Grand Lodge of Massachusetts, that a copy be sent to the Grand Lodge."

Attest, CALLEB RAND, *Sec'y K. S. Lodge.*

Our Rt. W. Br., John Soley, having been, in the fullness of time, gathered to the land of his fathers, we sincerely mourn his loss, for our love for "the good old man" was passing strong.

We regret not so much the loss of one who remained with us until the purposes of nature had been accomplished, as the departure of the good and just.

In Br. Soley's character, while living, we recognized that happy blending of benevolence and firmness, which constitutes the truly good; and in whose life Temperance, Fortitude, Prudence and Justice, were displayed in nature's most genial form.

Through all his manhood in life a most sincere and zealous Mason,—adhering to the Institution in sunshine and in storm, he was the same firm friend.

And now that in a ripe old age he has laid down the gavel, and ceased his labors, let us hope that his spirit may dwell with its Master in the Grand Lodge of the spirit world; and may we who remain to continue his work on earth, remember and imitate only his virtues.

Signed,

JOHN GREGORY, }
C. B. ROGERS, } *Committee.*
G. H. MARDEN, }

Charlestown, Mass., June 4, 1851.

[From the proceedings of the Grand Lodge of Florida, in January last.]

BR. THOMAS JEFFERSON HEIR.

BROTHER VERDIER, from a Select Committee appointed for that purpose, offered the following Preamble and Resolutions:—

"Man that is born of woman is of few days, and full of trouble; he cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not; his life is swifter than a weaver's shuttle." Such is the state of man. "To-day

he puts forth the buds of hope, to-morrow he blossoms and bears his blushing honors thick upon him, next day comes an envious frost and nips the shoot; and when he thinks his greatness is most aspiring, he falls like autumnal leaves, to enrich our mother earth." Death has been in our midst—his resistless hand has been laid on one of our number. The West Gate will no longer be opened for our Brother—his foot-step will no more be heard in our sacred Hall—his voice will no longer be lifted up in council—his accustomed place will know him no more, for "the Silver Chord is loosed, the Golden Bowl is broken." Our Brother has been called from the level of time to that undiscovered country whence no earthly traveller returns.

Brother THOMAS JEFFERSON HEIR is no more.

Resolved, That it was with feelings of the deepest grief we learned the untimely and much to be regretted demise of our lamented and well beloved Brother, T. J. Heir. His melancholy death has occasioned Masonry the loss of a bright and shining light, and we, his associates, have been deprived of a highly esteemed friend and companion.

Resolved, That as a mark of respect for our deceased Brother, this Grand Lodge will wear the usual badge of mourning for the space of thirty days.

BR. LEONARD TUFTS.

WE regret to learn, that our estimable Brother LEONARD TUFTS, of Charlestown, died at Somerville, in the early part of June. Brother Tufts was a member of King Solomon's Lodge, Charlestown, and of St. Andrew's R. A. Chapter, of this city, and was much respected as a good Mason and upright man.

EXPULSION.

Monticello, Florida, May 2, 1851.

To the Editor of Moore's Freemasons' Magazine:—

AT a called meeting of Hiram Lodge No. 5, on the 16th day of last month, the following resolution was passed:—

WHEREAS, one G. W. Emscrler, has imposed himself on this Lodge as a Mason, and whereas, it has been satisfactorily ascertained that the said Emscrler is an expelled Mason.

Therefore be it

Resolved, That the said G. W. Emscrler be regarded, considered and treated as an imposter.

Be it further Resolved, That the Secretary be instructed to forward a copy of this preamble and resolution to each of the Lodges under the jurisdiction of the Grand Lodge of the State of Florida; also a copy to "Mackay's Masonic Miscellany," published at Charleston, S. C., and "Moore's Freemasons' Magazine," published at Boston, Mass., for publication, with a request to other Masonic papers to publish.

A description of the person of Dr. G. W. Emscrler. About five feet nine inches high, slender built, very dark complexion, dark hair, one ear mutilated, remarkably large hands and feet, quick in his gait and fluent in conversation, a little stooped in his shoulder and leans forward in his walk, a great braggard, and has travelled a great deal; neat in his dress and a physician by profession.

I, Thomas J. Chace, Secretary of Hiram Lodge, No. 5, Monticello, Jefferson county, Florida, do hereby certify, that the above is a true extract from the minutes of said Lodge.

In testimony whereof, I have hereunto set my hand and affixed the seal of said Lodge, this 2d day of May, A. L. 5851.

THOMAS J. CHACE, *Secretary.*

REGISTER OF OFFICERS.

GRAND LODGE OF MAINE.

M. W. John C. Humphreys, G. M.
 R. W. Freeman Bradford, D. G. M.
 " Timothy Chase, S. G. W.
 " William Somerby, J. G. W.
 " Henry H. Boody, G. Treas.
 " Charles B. Smith, G. Sec.

NEW JERUSALEM CHAP., WISCASSET, ME.

J. B. Mange, H. P.
 Asa F. Hall, King.
 James Taylor, Scribe.
 Thomas B. Johnston, C. II.
 Henry Clark, P. S.
 E. G. Webber, R. A. C.
 W. H. Pillsbury, M. 3d V.
 A. McLean, M. 2d V.
 W. Rice, M. 1st V.

LINCOLN LODGE, WISCASSET, ME.

Henry Clark, W. M.
 Thomas B. Johnston, S. W.
 Erastus Foote, Jr., J. W.
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MASONIC CHIT CHAT.

LEVEE AT THE MASONIC TEMPLE. The Levee given by the Grand Lodge of this State, at the Masonic Temple, on the evening of the 18th ult., for the reception and welcome of visiting Brethren from Canada and other parts of the country, who had come to the city to attend the great three days "Railroad Festival," was a chaste and appropriate affair. The large hall of the Grand Lodge was as well filled as personal comfort and convenience would allow. Distinguished Brethren were present from Montreal, Toronto, Kingston, and Coburg, in Canada, and from Rhode Island, Maine, and Alabama, and from Ireland. Among our Canadian Brethren, were Sir ALLAN MACNAB, Prov. Grand Master for Canada West, and several of the principal officers of the Grand Lodge over which he presides. The visitors were introduced in due form and fraternally received by the M. W. Grand Master. When all were seated, the D. G. Master, in behalf of the Grand Lodge and Fraternity of the Commonwealth, pronounced the "address of welcome." It was a chaste, forcible and eloquent performance, and was received with enthusiasm by all who had the happiness to hear it. The reply was given by Sir Allan Macnab, and was well received by the Brethren. In both addresses the genuine principles of Patriotism and Freemasonry were beautiful blended together and happily illustrated. We took brief notes of both, but have no room for even an abstract of them the present month.

The ceremonies being over, the Brethren repaired to the large reception room of the hall, and partook of a banquet, served up in the best style of the best caterers in the city. The tables presented a beautiful appearance, and were highly creditable to the good taste of the committee and all concerned in their arrangement.

Here the usual toasts were given and speeches made,—after which the Brethren separated, all feeling, we believe, that they had spent an agreeable, and not altogether unprofitable evening.

✂ A new edition of the **TRUSTEE BOARD**, has just been issued from the press, and is

now ready for delivery. The work may be had of our Agents, and through any of the principal booksellers in the United States.

✂ A correspondent writes us that the public installation of the officers of the Chapter at Plattsburg, N. Y., on the 11th ult. was an occasion of more than ordinary interest, and one in the enjoyment of which the citizens seemed to heartily participate with the members of the Fraternity. Comp. A. J. Rousseau, of Troy, officiated as G. H. P. on the occasion, and discharged his duties with great credit to himself and acceptableness to his Brethren. The address was delivered by M. W. PHILIP C. TUCKER, Esq., the talented Grand Master of the Grand Lodge of Vermont, and is said to have been a forcible, able and eloquent performance.

✂ The Detroit Free Press, says the Masonic Hall about to be erected in that city, will be the best and most perfect architectural building in the city. Its location on Jefferson Avenue, near the centre of business, will make the stores and offices in it desirable.

✂ The removal of the remains of the late STEPHEN GIRARD to their final resting place in the grounds of the College of his name and establishment, was to have taken place, and probably did, on the 30th ult., under the direction of the Grand Lodge of Pennsylvania, and with Masonic ceremonies.

✂ We learn that the Hall of Hiram Lodge, at Fulton, N. Y., was recently destroyed by fire. Loss, above insurance, about one hundred and fifty dollars.

✂ Brethren who are not at present subscribers to the Magazine, but who design to become so for the next volume, will oblige us by forwarding their names at their earliest convenience.

✂ We are gratified to be able to announce to our Brethren who were present at the Masonic Levee in this city on the 18th ult., that in our next, we shall lay before them the admirable address delivered by Rev. Br. RANDALL on that interesting occasion.

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